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SCIENCE AND RELIGION.

ART. I.—*The Connexion of Natural and Divine Truth, or the Study of the Inductive Philosophy considered as subservient to Theology.* By the Rev. BADEN POWELL, M. A., F. R. S., F. G. S. of Oriel College; Savilian Professor of Astronomy in the University of Oxford. London: John W. Parker.

The Foot Prints of the Creator; or the Asterolepsis of Stromness. By HUGH MILLER, author of "The Old Red Sandstone," &c. Boston: Gould & Lincoln, 1851.

The Philosophy of Religion. By J. D. MORELL, A. M., author of "The History of Modern Philosophy," etc.

THAT period in the History of Christianity, through which we are now passing, is characterized by some writers,* as the period of *attempts to reconcile Reason and Revelation*. It is certain that, on the Continent of Europe, the attempt to establish the doctrines of the New Testament on a scientific basis, and to vindicate them severally to the higher reason, has absorbed of late much of the labor of divines and scholars. In England there has been less of this tendency,—less even

* See Hagenbach's History of Christian Doctrine.

than in our own country ; partly because the Anglican mind seems less disposed to speculative studies, and partly because her theologians have drawn less freely from the great storehouse of German and other European literature. Everywhere, however, there has been occasion for comparing the current interpretations of Scripture with alledged discoveries in Physical Science, and in Metaphysical Philosophy. In Great Britain, these comparisons have been confined, for the most part, to the region of Natural Science. In Germany, they have extended to the Higher Philosophy ; and in both France and Germany, they have gone beyond the Christian Scriptures to Natural Theology, and to the various developments which have been given to the religious sentiment, at different times, and in different countries.

Hence, in considering the relations of Science and Religion, it is important to remember, that at least three different senses are attached to this phrase, according to the occasion of employing it. To an American or British scholar, it suggests, at once, a comparison between the Mosaic Cosmogony and Ethnology, as commonly understood, and the speculations of recent naturalists. To a German mind, the same words would be likely to suggest a comparison between the teachings of Christ and His Apostles, and the transcendental speculations of Fichte, Schelling, or Hegel. To a French mind, trained in the school of Comte, these words would serve to recall the question, (so summarily disposed of by that most able but wrong-headed writer,) how far any Religion, whether Revealed or Natural, can be reconciled with the methods, or recognized in the conclusions of what is termed Positive Philosophy.

By the term *Science*, then, we may understand merely Physical Science ; or merely so much of human knowledge as claims to have demonstrative certainty ; or, in the third place, we may denote by it systematized knowledge of every description, both physical and metaphysical ; and by *Religion*, we may understand only that religion which is set forth in the Old and New Testaments ; or we may include both Natural and Revealed Religion as commonly received among us,—or we may comprehend religion in its historical sense, as embracing all the forms of religious Faith and Worship which have prevailed extensively among men.

It will be our object, in this paper, to offer some general remarks on the connection of Philosophy and Theology—understanding, by the former, the aggregate of all Natural Knowledge, and, by the latter, the aggregate of all Religious

Doctrine, whether inspired or uninspired. These remarks will naturally direct themselves, as we advance, towards the Modern Inductive Sciences, and especially towards those which belong to the domain of Physics and Natural History. In a future number we hope to offer some suggestions respecting the true connection between these Sciences and Revelation, and the feelings with which their respective votaries ought to regard each other. It may be proper, here, distinctly to forewarn our readers, that in the following pages we employ the terms Theology and Religion, Philosophy and Science, in their largest sense. Whenever inquiry takes for its point of departure, the idea of the Divine and Supernatural, we apply to its results, whether true or false, inspired or uninspired, the terms Religion or Theology. Whenever the point of departure, taken by inquiry, is simply *the idea of the true*, we apply to the results attained, whether sound or unsound, the name of Science or Philosophy.

In the History of the past, few things are more striking than the changes which have taken place in the relative bearings of Science and Theology. In the East (Asia especially) they have generally been blended, and in most instances confounded together,—Theology taking the initiative and maintaining the ascendancy, and Philosophy unfolding itself no farther than might suit the tastes or subserve the views of a reigning priesthood. In the West, from the very earliest periods, philosophy seems to have had an independent existence, and to have dwelt less and less as it advanced upon Theological views; though those views can always be traced even in the schools of the Grecian sages—modifying the prevailing spirit and tendency of speculation. Under the Roman Empire, Philosophy, whether employed in assailing or in vindicating Christianity, partook largely of the Theological spirit, being sometimes paramount, but generally subordinate to Religion. During the earlier half of the middle ages, Theology, under the auspices of an educated clergy, and in the midst of general ignorance and barbarism, became altogether ascendant, and Philosophy could hardly have been said to exist. In the later parts of the mediæval period, there was a gradual separation of the two, though Theology still struggled, with the aid of Aristotle, to retain the human mind under its exclusive authority. The Reformation, aided as it was by the Revival of Letters, and by the advance of Physical Science, contributed much to emancipate thought, and thus to cultivate a spirit of free inquiry in Philosophy, as well as in Theology—a spirit, howev-

er, which degenerated, too often, as might have been expected, into licentiousness.

Ever since that great era, each has been struggling for a separate existence, but neither has been willing to surrender its claims to control and direct the other. So many topics are common to both, that whether the point of departure be Theological or Philosophical, we necessarily soon reach a common ground; and on that ground these two great powers often encounter, in hostile array, and with passionate animosity. Instead of leaving, each to the other, its own peculiar jurisdiction over such questions, both are anxious for the mastery, and each would dictate to the other by what rules it shall interpret and reason, and to what results it shall attain. Hence the oscillating tendencies which may be observed since Bacon's time—and perhaps we ought to add through all time—now towards a *Philosophical Theology*, and now towards a *Theological Philosophy*. When, under the auspices of some great master, like Locke or Kant, Philosophy becomes an object of universal interest to the thinking world, its expounder is recognized as supreme legislator of thought; and men of every profession, whether sacred or secular, are expected to conform their methods of reasoning and study to his high decrees. On the other hand, let a great Theological mind, like Augustine or Anselm, like Calvin or Edwards, arise, and he impresses a theological die upon both Philosophy and Literature. Thus, at one time, we find a Rationalistic or Skeptical spirit pervading Theology, just as at another time, we find a high Supersensual and Religious tone pervading Philosophy. All this, however, is not without collision and conflict. Many minds resist with vehemence. Passions are roused, and mutual denunciations hurled abroad; yet the current sets steadily forward, till startled at the portentous visage of their own opinions, as seen in an ally, or as portrayed by an adversary, men recoil under some new leader, and recommence, perhaps, the same cycle of debates and denunciations.

He must have overweening confidence in his own sagacity, who can hope to adjust such controversies, or to arbitrate between these conflicting claims of Science and Theology. While charges of atheism or impiety, leveled against one party, are met by accusations of ignorance and superstition directed towards the other, it is evident that neither is in a temper to accommodate or compromise their differences. But we may be permitted to predict what means, though often tried, will prove insufficient for this end; and we may at the same time presume

perhaps to suggest a remedy, which is certainly simple and may be efficacious. It is sometimes proposed that all attempts to reconcile Science and Religion shall be abandoned; the Naturalist holding perchance that it is impracticable, the Supernaturalist that the very attempt is an indignity to the sacred interests of Religion. Such persons forget that the attempt to harmonize different systems of truth is one from which the human mind cannot refrain. It is a deep and irrepressible innate conviction of that mind, that all truth is one, that it is pervaded by some all-comprehending principle of unity and correspondence. Hence inquiry is not likely to rest till that bond has been discovered, and every branch of human knowledge has been made to take its place in some symmetrical system. This striving after unity in truth, is probably but an effort to vindicate the unity of God Himself, and it may spring from an intuitive perception of that great religious truth. The same persons forget, (on the other hand,) that the attempt to divorce entirely these too great branches of Knowledge would, if successful, be fraught with evil to both. Science pursued, without reference to religion, tends downwards towards Skepticism, Fatalism, and Sensualism. Theology, studied without regard to the principles of a sound Philosophy, becomes loose, dogmatical, and intolerant.

On the other hand, any attempt to amalgamate them, must prove hereafter, as it has heretofore, injurious to both. If Religion, considered as a mere theory, be the all-predominating element, it will render science timid and time-serving, or wild and immethodical. If Philosophy predominate, Religion will become its supple slave, and instead of speaking to man in tones of solemn authority, it will aspire but to the rank of a humble counselor; man will become the god of his own intellectual idolatry, and religious faith but the assent of his understanding to its own independent perceptions or deductions.

It is believed that the only safe course is to leave each in undisturbed possession of its proper province, and to encourage each to explore that province, in the free use of its own methods and instruments. The legitimate province of Philosophy being, *first*, an inquiry into the grounds and principles of all truth, and *secondly*, the investigation of particular truths in respect to second causes; the province of Theology, being an inquiry into the existence, nature, and relations to His creatures, or to second causes—of the First Cause;—the methods or instruments of investigation in Philosophy being intuition, observation, and reasoning directed mainly, though not entire-

ly, to Nature; the *methods in Theology* being intuition, observation, interpretation, and reasoning, directed both to Nature and to Revelation. All danger from the utmost latitude of investigation, would, as it seems to us, disappear, if Philosophers and Theologians could remember a few simple and obvious facts.

First, the Philosopher must remember that though it is his province and privilege to investigate causes and first principles, he always remains a moral and accountable being, and is solemnly bound therefore to render judgment according to evidence without fear, favor, or partiality—that he cannot approach so high a duty properly, unless he have a reverent, serious, and candid frame of mind; and that as the human soul is finite and the world of truth infinite, he cannot fail, whatever line of investigation he may take, to reach, soon, some limit beyond which all will be vague conjecture or presumptuous dogmatism, and that at that limit he must be content to wonder and adore. If God has spoken, however, on any subject by written revelation, he must be willing to bow in implicit faith before an Understanding which cannot err and will not mislead.

On the other hand, the Theologian should recollect that though it is his province to study the highest of all themes, and to do it with the aid of peculiar light, he still remains a rational being, the processes of whose mind—if they would conform to truth, or carry conviction to others—must be directed by the same logical and philosophical rules that direct the humblest inquirer. If these two maxims, simple as they appear, were once observed, all occasion for conflict between Philosophy and Theology would gradually disappear. It would be seen, that though each has its own independent domain, they still coöperate in one common pursuit of truth, and that each can render to the other most essential aid, while it can have nothing to apprehend from that other's growing favor with men, or its more extended influence in the realms of knowledge and thought.

To render this more apparent, we will consider somewhat in detail the relations of Science both to *Natural* and to *Revealed* Religion. Let us premise, however, that by Science or Philosophy (for we use the terms here as synonymous) we understand only that sum of knowledge and speculation which has been gathered and digested into books and systems by the learned and wise. There is an immense amount of *practical* wisdom, which has no definite place in books or systems, though exceedingly useful in life. This, of course, is not comprehended in what we here term Science or Philos-

ophy. As the result of all researches and investigations up to this time, there is an assemblage of *formal truths*—and of *approximations to truth*—which is far from constituting the one only system of absolute science attainable by men, but which must approach to it nearer, in proportion as reason has been developed, the principles and true ends of philosophy comprehended, and the methods and instruments of investigation perfected and applied. To this assemblage of truths and theories, we give the name of Science or Philosophy. It comes before us under different phases. In one school, it confines itself to the positive and phenomenal—to that which can be ascertained and verified by precise inductions from observed facts. In another, there is more dependence on intuitive notions, instinctive feelings, and irrepressible beliefs. It deals less with external facts and observed connections—more with ultimate causes and principles—and it has on that account gained the name—sometimes of Metaphysical or Speculative, sometimes of Spiritual or Transcendental Philosophy. Each of these again has two phases. On the one hand, Inductive, or as it is sometimes called, Empirical Philosophy—the Philosophy of Facts clearly represented to sense or to consciousness—may repudiate all innate ideas and spontaneous emanations of thought with Locke in Mental Philosophy, or with Comte in Physical Science; or it may insist upon them with Coleridge, while treating of the former, or with Whewell, while exploring the Philosophy of the latter. So Metaphysics may confine itself to the sensuous with Aristotle, or embrace the supersensuous with Plato.

In Religion, we shall find the same diversity—some being disposed to approach it primarily with the understanding, and to scrutinize it in a free and critical spirit—others being inclined to contemplate it through the medium of the sentiments and affections mainly, and with a reverent, unquestioning spirit. Each of these systems, whether of Science or of Theology, will be likely to come into conflict with its counterpart or antagonist. Positive physical Science and Metaphysical Philosophy often evince the want of mutual sympathy in respect to each other. In like manner, a Spiritual or Ideal Philosophy, whether applied to the Physical or Moral Sciences, looks down with a contempt on the Empirical and Sensual, which the latter is not slow to reciprocate. So it is with what may be termed the spiritual and rationalistic schools in Theology; though here again there is a marked difference and want of congeniality between those whose reverence is directed towards the Divine Authority of Scripture

simply, and those who adopt any visible exponent of these Scriptures, whether in tradition or in Church authority. Just as among the rationalistic, there is a wide difference between those who would apply their reason freely to the investigation of religious truth, bowing, however, always to the clear decisions of Revelation—and those, on the other hand, who think that those decisions, even when clearly defined by the laws of exegesis or interpretation, may still be modified to render them congruous with the primary intuitions of the soul, or with its independent deductions.

In the attempt to harmonize Science and Theology, these opposing tendencies in each must evidently complicate and embarrass the problem. It is worthy of remark, too, that hitherto each has suffered quite as much from the rashness of its friends as from the violence of its foes. The excessive fondness of the philosophic world for its own theories and speculations, too often leads it to slight the just claims of Revealed and Natural Religion. While, on the other hand, the hasty and unmeasured resentment which some good men conceive against all the bolder conclusions of science, tends to diffuse and perpetuate among serious minds a deep dread of philosophic studies. Still more deplorable, however, as we have said, is the suicidal injury which each has inflicted on itself. The friend of Revelation, for example—in his hasty zeal to avert what he considers imminent danger to precious truth—hazards interpretations of the sacred volume which are wholly untenable, and lays down dogmas in science which sometimes betray the utmost degree of ignorance and presumption. On the opposite side, the votary of Science displays a flippancy in regard to Revelation, and the protests and reclamations which its friends may justly advance—that evinces equal arrogance and weakness. Happy the man, whose comprehensive mind and generous love of truth dispose him to accept of light from whatever quarter—and who believes that whether that light flow directly from the sun at noonday, or come to him after being reflected from other bodies, celestial or terrestrial—or though it be shed upon him from a glimmering taper, it is still the same elemental substance, and is ever the enemy of that darkness which is but another name for evil. And he is strong in the confidence that, ultimately, truth of every kind will be found to harmonize with truth—that human and divine, sensual and spiritual, natural and supernatural, will be found radiant alike with blessing to man and with glory to God.

But what, *in the first place*, is the precise relation between

Science and Natural Religion? It is becoming common for scientific writers to represent Natural Theology as a superstructure raised on the sole basis of scientific inductions, and especially of physical inductions. Thus, Baden Powell, an eminent English Mathematician, in his able work on the *Connection of Natural and Divine Truth*, declares in terms,* "that the speculations of Physical Science afford the only legitimate and substantial ground on which a reasonable inquirer can build his most sublime proofs of the existence and attributes of the Divine Being—that those very theories are nothing else than the expression and embodying of that all-pervading analogy and order in which the *Universal manifestations of the Divine mind are disclosed to us.*" And again, he says, "if the deductions of Science are unwarrantable intrusions of the vain imaginations of the self-sufficient Philosopher into those vast regions of creation which are purposely veiled from us, the objectors seem to forget that by necessary consequence they make the sublime conclusions of *Natural Theology also an unwarrantable stretch of inference.* If they attach the charge of presumption to the speculations of Natural Science, it must be remembered, they thereby attach the same accusation to the deduction of Natural Theology.† If they can deem the conclusions of Physical reasoning as arrogant and impious intrusions of human self-conceit into mysteries beyond the reach of human faculties, so, by necessary consequence, they involve in the same condemnation the inferences which are dependent upon those reasonings, viz: The belief in the Infinite Perfection, the unlimited immensity, power, and eternity of the Deity." Still more distinctly does he express the same views in a subsequent passage, where he describes the order of steps by which we ascend to the proof of a great First cause through the generalizations of Science, concluding that "*it is absolutely essential to commence with purely physical investigation by the sole method of induction, and that any departure from this method, any reference to other grounds of belief, any attachment to preconceived notions, any appeal to the declarations of authority are totally inadmissible, if we would preserve unbroken the course of rational evidence and deduction in this most important argument.*" "In rejecting the evidence of Inductive Science, we are rejecting that of Natural Theology."

* Natural and Divine Truth, p. 193.

† Ib. p. 195.

Had Mr. Powell merely said that *when* we employ Scientific Induction as the basis of our reasoning in Natural Theology, the validity of the latter must depend upon the legitimacy of the former, we could take no exception to his views. But his language evidently implies much more than this. It implies that Science, and especially Physical Science, affords *the only rational ground for Natural Theology*. Who does not see the fallacy of this position? Were mankind utterly without sufficient and valid *proofs* of the Divine Existence and Attributes until Modern Inductive Science had supplied them? Was it only sophistry that convinced the sages of old of these great truths? When Socrates, in his conversation with Aristodemus, so clearly and fully expounds the argument from final causes, was that argument essentially vitiated by his ignorance of the Doctrines of Modern Astronomy or Geology? Or was it necessary that he should have been familiar with the discoveries and speculations of Modern Physiology, before he or his hearers could be certified of the logical soundness of the following argument, as given by Xenophon in his *Memorabilia*. "Is not that Providence," says Socrates, "is not that Providence, Aristodemus, in a most eminent manner conspicuous, which, because the eye of man is so delicate in its contexture, hath therefore prepared eyelids, like doors, whereby to secure it—which extend of themselves whenever it is needful, and again close when sleep approaches? Are not those eyelids provided as it were with a fence on the edge of them to keep off the wind and guard the eye? Even the eyebrow itself is not without its office, but as a pent house is prepared to turn off the sweat, which falling from the forehead might enter and annoy that no less tender than astonishing part of us. Is it not to be admired, too, that the ears should take in sounds of every sort, and yet be not too much filled by them, that the foreteeth of the animal should be formed in such a manner as is evidently best suited for the cutting of its food, as those on the side are for grinding it in pieces? That the mouth, through which this food is conveyed, should be placed so near the nose and the eyes as to prevent the passing unnoticed whatever is unfit for nourishment? While nature, on the contrary, hath set at a distance and concealed from the senses all that might disgust or in any way offend them! And canst thou still doubt, Aristodemus, whether a disposition of parts like this should be the work of chance or of wisdom and contrivance?"

Happily the tokens of Divine Wisdom and Perfection have been written so plainly on the face of Nature, that he who

knows little of the mysteries and wonders of Inductive Philosophy can still assure himself of the great Truths of Natural Theology. The harmony and order, which evidently characterize so many of the changes around him, and the marks of intelligent and wise adaptation which abound everywhere, are conclusive, and justly conclusive, with thousands who know nothing of Science. Otherwise, men's power of discerning God, and the obligations which result from His nature and will would depend wholly on their geographical position, or on the age in which they live. They who now dwell without the circle which separates the civilized from the uncivilized portions of the earth, or they who, in Christendom, died before the discoveries were made which have rendered modern Philosophy so illustrious, or who are still necessarily ignorant of those discoveries, would be able to justify their unbelief and their impiety by that ignorance. Not so reasoned Paul, for, he says, speaking of Pagans: *the invisible things of God are clearly seen by them from the creation of the world, being understood by the things that are made—even his Eternal Power and Godhead, so that they are without excuse.* Not so reason the rude barbarians who dwell amid eternal snows. Said a Greenlander, "It is true that we were ignorant heathen and knew little of a God, until you came. But you must not imagine that no Greenlander thinks of these things. A Kajak, (boat,) with all its tackle and implements cannot exist but by the labor of man, and one who does not understand it would spoil it. But the meanest bird requires more skill to make it than the best Kajak. *And no man can make a bird.* There is still more skill required to make a man. By whom then was he made? He proceeded from his parents—they from their parents, but some must have been the *first* parents, whence did *they* proceed? Common report says that they grew out of the earth—if so, why do not men still grow out of the earth? And whence came that earth itself, the sun, the moon, the stars? Certainly there must be some Being who made all these things—a Being more wise than the wisest man."*

But would we teach that Natural Theology, because not entirely dependent on Inductive Philosophy, is therefore altogether independent of all Science and all Philosophy? Far from it. It may be greatly indebted to several branches of Philosophy, and it absolutely needs their aid. It needs the aid of Logic and Metaphysical Philosophy, for example, to

* Crombie's Natural Theology, Vol. I, p. 427.

scrutinize its grounds and methods of reasoning, and to exclude those fallacies which not only vitiate its conclusions, but which awaken prejudice in the minds of acute and thinking men, who do not distinguish between a cause and the weakness of injudicious advocates. It needs the aid of *Inductive Science*, whether Physical, Intellectual, or Moral. Every general law established by Induction will, in some way, illustrate an attribute of the Deity, and thus add strength and impressiveness to the simple arguments furnished by ordinary experience. The more comprehensive these generalizations become, the more do they tend to teach the *unity* of the Divine mind. And the wider the space over which they sweep their eagle glance, and the remoter those periods in the dim past to which they conduct us, the more conclusive the Inductive proofs they furnish of the Divine *immensity* and *immutability*. A single fact, such as the structure of a leaf, a reed, or a quill, might teach Galileo the existence of a God; but it needs the sublime inductions, which were built up by his memorable labors, united with theirs who preceded and followed him through long tracts of time, to fill the mind with yet more worthy thoughts of the Being who planned and built, and still maintains a universe, so glorious in order and beauty, for rebellious man.

Hence it is perfectly true, that with every advance in Inductive Philosophy, new light will be cast on the doctrines of Natural Religion. The evidence on which those doctrines rest may be already quite sufficient to command assent; but their outline embraces vast periods of time and infinite space with its boundless multitude of objects and events. In proportion, then, as these are better understood, they will be found more and more rich in striking illustrations of truths in religion, which are already received with a torpid acquiescence, but which need the light and interest of such illustrations to vivify them and to make them objects of cordial regard. Hence the argument of Natural Theology, although complete in its essential principles, will need to be reconstructed from time to time, that it may embody these new discoveries of Natural Truth, and render them significant of their great Author and Prototype. The rapid progress of physical and physiological science since Paley's time, has justified, therefore, the reproduction of his admirable work by Sir Charles Bell and Lord Brougham, with copious notes, embracing recent discoveries. The same consideration has given birth to the Bridgewater Treatises, which aim especially at an application to religious uses of the splendid triumphs that

have been won during the last century in every field of Inductive inquiry. These treatises must, in their turn, become in a measure obsolete as Chemistry, Physics, and Physiology gain new positions and a deeper insight into nature; though no lapse of time can shake the justness of much of their reasoning nor the pertinence and beauty of many of their illustrations. The progress of Moral and Social Science supplies a new fund of material from which writers have not yet drawn with much copiousness, though it is preëminently fitted to furnish impressive and convincing proofs of the *Moral Perfections* of the Deity, of the solemn relations He sustains to us, and the retribution we may expect at His hands. Let us then welcome each new laborer in this vast vineyard, which cannot be too well tilled, and which is destined to yield riches not yet conceived of "in our Philosophy."

It has been objected to this extended array of Natural Truths, as illustrative of the Divine Character and Will, that it is superfluous, since "the simple argument of Cicero, with his slight physiological knowledge, is as convincing," says a writer from whom we quote,* "as the minute treatises of Paley and Buckland, and indeed more so, since the array and minuteness of proof in the treatises of the latter authors are apt to engender that very skepticism which they were designed to cure." The same writer contends that "much attention to that evidence which we derive from physical Science is indicative of a skeptical rather than of a believing age, and he stigmatizes the attempts which are often made to demonstrate the harmony of the Bible with Natural Science, as attempts that can only provoke the sneer of the sagacious infidel, regarding them as he must as evidence of an uneasy dissatisfied faith." To these remarks, which imply a threefold objection, we answer, that though the argument of Cicero be logically conclusive, its brevity is likely to prevent its full effect on the mind, and that hence we need the copious instances furnished by modern writers, and especially those supplied by modern scientific discoveries, in order to awaken attention. We need them not so much *to prove, as to render proof impressive and influential*. As to the tendency of an "array and minuteness of proof" to engender skepticism, this will depend altogether on the manner in which the arguments are stated. If they are put forth timidly, as if the author felt at every step that he was treading on uncertain ground, that the question of the Divine Existence is still in doubt and

* Tayler Lewis.

every thing resting on his defense, the effect may well be such as the objector apprehends. But how is it with Paley? Does he write in this spirit? To use his own language: "Were there no example in the world of contrivance except that of the eye, it would be alone sufficient to support the conclusion which we draw from it as to the necessity of an intelligent Creator." "The proof is not a conclusion that lies at the end of a chain of reasoning, of which chain each instance of contrivance is only a link, and of which, if one link fails, the whole fails; but it is an argument separately supplied by every separate example. An error in stating an example affects only that example. The argument is cumulative in the strictest sense."

In ascribing the multitudinous works of the present age on Natural Theology to a skeptical rather than to a believing spirit, the critic seems to have overlooked one or two important facts. *First*, the amazing progress of physical Science during the last half century has rendered earlier works on Natural Religion, obsolete. In the *second* place, there would be, among good men, a natural and earnest desire that this unparalleled progress in discovery should become directly subservient to the honor of God, by bearing witness to His Wisdom, Goodness, and Truth. It was no uneasy, dissatisfied faith that led Mr. Lowell in founding his Institute at Boston, or the Earl of Bridgewater in providing for the composition of the volumes that bear his name, to make their munificent offerings to this cause. On the contrary, the one expressly declares, in his will, as his motive for establishing Lectures on the Evidences of Religion, his deep conviction that "the most certain and the most important part of true Philosophy is that which shows the connection between God's revelations and the knowledge of good and evil, implanted by Him in our nature;" and the other, a clergyman of the Established Church of England, firm in his faith, seemed only anxious that Science and Learning, "discoveries ancient and modern (to use his own language) in arts, sciences, and the whole extent of literature," shall have the privilege and honor of serving before the altar of the one true God."

In the *third* place, the skeptical writings of the last century, combined with other causes, had imbued many of the students of physical science, especially on the continent of Europe, with the poison of infidelity. That poison was too apt to distill through their writings. Every development in Nature, which seemed inconsistent in any way with Christianity or with the doctrine of final causes as applied to religion, they

were quick to seize upon and to exaggerate. The time had thus come when philosophical skepticism claimed to shelter itself behind the bulwarks of Physical Science. Ought she not to have been expelled from such a hiding place—and how could it be done except by such works as the objector reprobates—works in which we have a spectacle that one might suppose would cheer any devout mind—the spectacle of men, eminent among the Mathematicians, Astronomers, Chemists, and Naturalists of the age, consecrating their science and their fame to the service of Religious Faith! If this be indeed an age, as is said, of unprecedented devotion to physical studies, and if the tendency of such studies be, as is also alleged, to sensualize the mind and rob it of its highest aspirations, then we ought, surely, to hail every effort that is made to counteract these tendencies, and to show that jewels can be extracted even from the head of the most unsightly reptile? The writer to whom we refer reprobates the supercilious air so often assumed towards our Faith by Physical Science, as if she were an all important auxiliary, or the only sufficient defender of Religion. Let this arrogance be rebuked; but let no disposition which Science may display to devote her powers to the upbuilding of God's Temple, be repressed. Who will not rejoice that a change is coming over her spirit, and that instead of affecting the language of hostility or contempt, she is ambitious now to find place among those who would rise through Nature to the knowledge and adoration of Nature's God?

Instead, then, of denouncing these multiplied attempts to render Physical Science subservient to Religion, we should rather welcome them as indications of a growing sympathy between two most powerful agents in the great work of human improvement; as a reaction against that skeptical spirit which, not long since, made the terms *savant* and *atheist* almost synonymous in France, and too often applicable to the same persons in England! The man of Science will never want respect and sympathy in the ranks of unbelief. Conscious that their cause is at war with the prevailing sentiments and the traditionary convictions of mankind, infidels look for countenance and support to Philosophy. That they have seemed to find it, so frequently, may be ascribed perhaps as much to the ill-judged opposition which Science has encountered at the hand of the religious world, as to any inherent tendency in science itself towards skepticism. If he whose life is spent in the laborious investigations of inductive philosophy, in an honest endeavor to enlarge the domain of human knowledge

and thereby extend our physical and moral resources; if such an one receive only reproach and malediction from those who claim to be the peculiar friends of Divine Truth, if he find his motives misconceived, his labors and achievements undervalued, and the whole spirit and tendency of his pursuits misconstrued, is it strange that he should feel some disgust at the injustice? And when, on the other hand, he turns towards the hosts of Infidelity, and finds that they cheer him forward with smiles and loud applauses, while they proclaim themselves the exclusive friends of free inquiry, is it strange that he should sometimes feel tempted to cast in his lot with those from whom, at the very moment, his deepest and most sacred sentiments bid him recoil?

Groundless jealousy among the good, in regard to the proper tendency of scientific studies, has already done infinite mischief to Religion and to Philosophy. But this mischief it can do still more effectually and fatally in our own day. Physical Science has become a palpable and prodigious benefactor to mankind. Its benefits are augmenting daily. It has quadrupled the power of human industry, and added immensely to the practical efficiency of every kind of talent. The mass of men are now convinced that it is an auxiliary whose services are not only valuable, but indispensable. Is it wise to call upon them to regard its methods and researches as the enemy of Sacred Truth? or as an ally whose loyalty is always to be suspected?

Alas! how many revolting against such appeals may find themselves tempted to prefer the present and palpable good proffered by Science, to the spiritual and invisible, though infinitely nobler blessings proffered by Religion! What multitudes of the ignorant and unreflecting have already been driven into the foul embrace of irreligion, by hearing that Science lauded by infidels, which they have heard stigmatized by believers!

Were this the injudicious course of the ignorant and blinded alone, it would threaten less injury; but unhappily their senseless cry is sometimes caught up and echoed by the learned and thoughtful. There is a mystic theology—the natural reaction from a cold and rationalizing system,—which persuades itself that it does God service even by denouncing God's truth—should that truth happen to have been discovered without the limits of the Christian fold, or by methods not theological or transcendental. They regard Theology and Metaphysics not only as the paramount study, but as that which may claim rightful jurisdiction over all other studies;

and they look on inquiries into physical causes as having a necessary tendency to unspiritualize the mind, and to fill it with pride and self-conceit. How are they to be disabused of this mournful mistake? How is the mischief which they are apt to perpetuate (none the less effectual because their intentions are good) to be averted? How is the skeptic to be deprived of the exceedingly specious argument which he founds on the fact, that he is a better friend to philosophy and Science than the Christian? How are the ignorant and unreflecting to be won back from the sore delusion, now possessing so many, that if they admit Religious Faith to a dominion over their minds, they must forego the benefits and prospects which they associate with advancing Science? How are they to be established in the conviction so just, so accordant with all reason and all history, that our holy religion is the friend of all truth—the generous patron alike of Science and of Letters?

We answer, that the means are various. But among them we cannot but reckon, as an important one, the *study of Science in reference not only to physical, but also to final causes*. We should be taught to see in Science not only *laws*, but *adaptations also*, and these adaptations should be considered not only in themselves, but as tokens and evidences of a designing mind. We are well aware of the confusion which was formerly introduced into Inductive Philosophy by mistaking *Final* for *Physical* causes—by supposing that we had accounted for phenomena when we had only discovered their uses or adaptations. But all danger from this quarter is now at end. The distinction clearly pointed out by Bacon has become so thoroughly rooted in the minds of educated men, that there is hardly a possibility of its being lost. And all the methods of research and reasoning in Physics tend to perpetuate it. The danger is now from the opposite quarter. When Sir Samuel Romilly called on Diderot in Paris, the latter complained that the English mingled theology with philosophy. It was necessary, he said, *abrer la theologie*. After mentioning the almost universal prevalence of Atheism among the philosophers of France, he added, that Chancellor Bacon was one of the greatest men England had produced; and Bacon said, "*causa finalis est virgo, Deo sacrata, quæ nihil parit.*" It is easy to perceive to what purpose the infidel wit would have perverted Bacon's remark. In imputing *barrenness* to final causes, the founder of Modern Philosophy had reference only to *physical truth*. They were barren in respect to a knowledge of physical laws. Diderot would represent him as charging upon them universal sterility,

whereas, from the very sentence he quotes, it is evident, that by speaking of them as consecrated like the vestal virgins to the service of God, Bacon would intimate that final causes had a high and holy office—even that of keeping alive in the human heart the flames of religious faith, and leading our thoughts towards that Great Being, who has thus made every object and every event expressive of His character and will.

Recoiling from the confusion induced by misapplying final and neglecting physical causes, philosophers have tended, during the last century, towards the opposite extreme. In Physics they have omitted the consideration of uses and adaptations almost entirely, and in Physiology they have rarely risen above them to the proofs which they afford of Infinite Intelligence and Goodness. To theologians and others, writing professedly on religious subjects, they have left it to make those applications of Physical Truth to illustrate the Divine Glory, which can hardly ever be misplaced, and which have peculiar force when they occur in scientific works and in immediate connection with the orderly exposition of laws and principles. It will be an auspicious day for Religion and for Science when this practice ceases, and the Scientific writer recognizes his high office as an expounder of laws which, emanating at first from an Almighty and All-Wise Legislator, are still directed by His Providence and pervaded by His energies. Such a course will do much to wipe away the reproach which now rests on Science by reason of her silence, in view of the greatest wonders she unfolds. It will accustom the student of Nature to retain God in all his thoughts and to cultivate that reverent, yet earnest and searching spirit, which is the surest guarantee of successful inquiry.

The Doctrine of *Final Causes*—the idea that every part of the living structure, for example, has an end and use, proves to be the brightest torch that has cast light on the researches of Physiologists and Zoölogists. It has guided a Harvey and a Cuvier to their noblest discoveries. And just in proportion, it seems to us, as the inquirer recognizes the Divine will in these adaptations, and as he endeavors to catch their prevailing spirit, just in that proportion will they serve as a clue to new discoveries. When he stands on the line that separates the known from the unknown, and is about to set his foot on untrodden ground—is about to draw aside the veil that man's eye has never yet pierced, what an awe falls upon his spirit! How lightly does he tread, as if the place were holy! and with what a trembling hand does he expose even to his own view these hidden mysteries! And what is this but a secret, unbidden

consciousness that something more than dead nature is before him? Surely it cannot be unwise or unbecoming a rational being like man, especially when he devotes himself to the study of nature, to recognize, of choice and habitually, that Divine Presence which he is unable altogether to forget.

In order to cultivate such a spirit as is here noticed, we need a new class of scientific works—works which discuss *adaptations*, as well as *laws*, and which set forth these adaptations as significant tokens of the Divine Hand. It is true that such adaptations have been unfolded to a greater or less extent in all works on natural Theology since the time of Ray and Durham. But those works are, in a good measure, fragmentary. Each writer presents so much of science only as may suit his more immediate purpose, and this he presents in relations very unlike those which the same truths maintain in regular systems of Inductive Philosophy. The works, which we now suggest, would exhibit the principles of each branch of knowledge in their regular order. With simple proofs of each principle, it would connect extended illustrations of its uses, and of the light it casts upon the Divine character. It would cultivate in the reader that habit of seeing God in every thing, which is the most essential element of true piety. It would transform Inductive Science from a science of *things* to one of *persons*—causing it to speak to our affections and even to our consciences. It would exhibit to us the material world, not merely as it is in itself, but as it is in its relations to God, its master-builder and keeper, and to man and countless other beings—its tenants—tenants endowed, some only with faculties to feel and enjoy—others with faculties to investigate and act, as well as to enjoy. It would thus invest physical laws with an inexpressible moral interest, and would put into every object and event a tongue that would plead with touching and solemn eloquence for God and duty.

Such an alliance between Science and Religion could injure neither and would benefit both. It would involve no sacrifice of independence on either side. Science by the vigorous use of her own methods would ascertain facts and laws. Religion would trace those laws in their connection with their great Author. Science would supply, to Religion, illustrations and arguments. Religion would repay the debt by shedding on Science her own humble yet earnest spirit. Science would serve; but yet with a service that is perfect freedom. Religion would command; but with an authority that delights in condescending,—in ministering rather than in being ministered to. It would be union, yet each would

retain its own rights and prerogatives. It would be coöperation—but the coöperation of independent powers—each sovereign within its own limits, but each rejoicing to offer homage to a common Parent and to each other. The skeptic would see in it proof, that he can hope nothing to his cause from the swelling triumphs of Inductive Philosophy. The mystic would be convinced, that the interests of the most spiritual form of Christianity can incur no danger from a study of the natural, which serves thus directly to lead the mind to the supernatural. He would see that “next to the Word of God, the most certain cure for superstition, (to use the language of Bacon,) as well as the most approved aliment of faith, is Natural Philosophy. Well therefore has it been given to Religion as a most faithful servant, since the one makes known the will, the other the power of God.” The Philosopher would be reminded continually that there is something higher than his sublimest generalizations, and the Theologian would be taught that he can borrow, from philosophers, art and skill whereby to turn over page after page of new revelations in respect to God’s eternal power and wisdom, and that in the language of Boyle, (vol. i, p. 458, fol.) “Natural Philosophy, like Jacob’s vision, discovers to us a ladder whose top reaches up to the footstool of the throne of God.” “Let no man,” says Bacon, “upon a weak conceit of sobriety or well applied moderation, think or maintain that a man can search too far or be too well studied in the book of God’s works. But rather, let men endeavor an endless progress or proficiency in both ;—only let men beware that they apply both to charity and not to swelling ; to use and not to ostentation ; and again, that they do not unwisely mingle or confound these learnings together.”*

* Advancement of Learning, Book I.

NEW ENGLAND THEOLOGY.

- ART. II.—1. *Professor Park's Theology of New England.*
2. *Dr. Lord's Letter to Dr. Dana, on Prof. Park's Theology of New England.*
3. *Professor Hodge in the Princeton Review.*
4. *Prof. Park in the Bibliotheca Sacra.*

It requires no very profound study of Ecclesiastical History, to learn that the two great sources of Heresy, are attempts to pry into the mysteries of the nature of God, and the mysteries of the nature of man. From the days of the Gnostics, this has been so; and probably it will never be otherwise. The one attempt also, has always seemed, sooner or later, to lead to and involve the other; not always indeed, in the same individual, but always in the same period. Two most remarkable illustrations of this truth occur to us; one in the ancient Church, and one in a modern denomination. We shall ask our readers to consider with us, the parallels and the contrasts which these illustrations present, and the principles which they involve.

The first illustration is found in the Ancient Church. The Church emerged at the commencement of the fourth century, from the external trials of persecution, only to be afflicted with the internal rendings of heresy. And the tumult and conflict lasted, nominally, for almost four, but really for less than two hundred years. Arianism, with its kindred heresies, Nestorianism and Eutychianism, corrupting the true doctrine of the nature of our Lord, and therefore of the Godhead; and Pelagianism, doing the same evil work for the true doctrine of the nature of man; these were the root and leading errors. All others were forms, or offshoots of, or in some way connected with, and dependent on these. They were the fountains of bitterness and woe.

It was wonderful how soon the Church recovered from their influence. One century had not elapsed, when Arianism fell. And though it lingered for some time among barbarous tribes and savage clans, it disappeared; until under a new, and, if possible worse form, it revived in Poland, and afterwards made havoc in sundry Protestant bodies. Pelagianism also was condemned, and its character settled in the year 431. So

that it, too, may be considered as conquered then. There is no stronger proof of divine life in the Church, than the way in which she shook off and cast down these pestilent errors. There is no stronger proof of divine life, and so of union with the Vine, in any Church, than the ability to pass through such dangerous crises, and come out from them unharmed. It is not the existence, or the rise, or the variety of Heresy, that can disprove the divine life in any body claiming to be an integral part of the Holy, Catholic, and Apostolic Church. Just as it is not the assailing of evil thoughts, that disproves the divine life in the individual soul. But as the true touchstone for the individual, is the repulsion and conquest of such thoughts; so the true test for a Church, is the ability to throw off such heresies, without being pervaded by their influence, and to return to, and rejoice in, and walk by, the uncorrupted truth. Wounds may befall all bodies alike; but the healthy body sloughs off the gathering, and is soon whole; with, it may be for a while, a cicatrice to mark the injured spot. While the unhealthy body has no power for this, and ulcer and gangrene, spread even to the founts of life.

This healthy work of throwing off, the early Church performed in a very wonderful manner, in the fourth and fifth centuries. And she was enabled to do it, because over and above the divine life working in her—without which of course nothing could have been accomplished—she had two things to fall back upon. These were her divine organization, and the historical sequence of doctrine, summed up in the Catholic Creeds.

St. Cyprian thus admirably expresses the fundamental law of that divine organization: *Episcopatus est unus: cujus à singulis in solidum pars tenetur*. And it was this unity of the Episcopacy, not a voluntary aggregation or association of independent bodies, but an organic whole, made up indeed of members, but still one organism, which enabled the Church to deal effectually with heresy. It was not merely *unanimous* action, not action in *union*, that she could thus bring to bear, but action in *unity*; which is quite another, and a vastly higher, thing. The ears of two bodies, *may* hear the same sound; those of one body, *must* hear it. The limbs of two bodies *may* move in one direction; those of one body, *must* do so. Here, then, was ability for efficient action.

The next thing was historical sequence of doctrine: and that not from an arbitrary point selected at random, but from the beginning; that is, from the Apostles. What this was, the Ancient Church knew perfectly well. There were the Creeds,

the summaries of fundamental doctrine ; not oral tradition, but written testimony. They contained those great truths, of which St. Paul said, if man or angel preached any other gospel, he was to be held accursed. They contained those truths, not in metaphysical speculations, and minute refinements, but in plain, straight-forward, distinct, dogmatic statements. There they were, just as they ever had been, in the Liturgies, and in the memories of Christians ; and the Bishops and others knew that they were used in the Apostolic times, three centuries before, just as well, as we know, that three centuries ago our English Reformers used the Creed of Nice. On these, then, they fell back ; not as apart from Scripture, not as paramount to Scripture, but as the witness to that, which, whether preached by the Apostles, or written in the New Testament, was still the Word of God. These Creeds,*—all of them expansions of the great Baptismal Formula—were to be regarded in reference to doctrine, as explicit and implicit. They declared certain things, and they implied others. Thus, to confine our view to matters in hand, they declared the existence of Jesus Christ, the Son ; they implied His divinity and consubstantiality with the Father. They declared the forgiveness of sins : they implied original as well as actual sin, which required remission. Divine truth was thus explicit, and implicit. And when errors and heresies arose, inasmuch as they generally denied some implicit truth, it became necessary to make it explicit in the Creed.

This point is most important to be considered and comprehended. It explains the expansions of the Creed ; and it entirely destroys the figment of Development. For, it thus appears, that in any expansion of the Creed, by turning implicit into explicit truth, we must have three things. First, there must be an error preceding the assertion of what is claimed to have been implicit truth, and denying it. Secondly, there must be historical sequence, proving that the implicit truth was held. And, thirdly, there must be a reasonable foundation in Scripture. Failure in any one of these requisites is fatal. And, it may be well to observe in passing, that all Romish doctrinal corruptions fail in one or more of these requisites ; while many fail in all. But where all these are found, there is as near an approach to demonstration, as moral reasoning will permit. And this may sufficiently indicate the way in which, in her contests with heresy, the

* We use the plural form, not as intimating that there were more Creeds than one ; but simply because that one original faith was, for a time, variously worded.

Ancient Church threw herself back upon historic sequence of doctrine in the Creeds ; not as separate from God's Word, but as flowing from it, and depending on it.

Centuries passed away after these contests with Arianism and Pelagianism had terminated. A new world was discovered. And one portion of it was permitted, in God's providence, to be settled by a body of men, claiming to hold a purer faith, and to exhibit a polity more strictly modeled after the mind of Christ, than the world had known, since the spirit of St. John was called away to Paradise. The same good Providence permitted the body distinguished by such lofty claims and high pretensions, to pass through an ordeal, parallel to that which had tried the Ancient Church. But with the ordeal, the parallel ends ; and the result presents only a most striking and most mournful contrast. It may seem, indeed, at first sight, as if the parallel and contrast had been exhibited on but a small scale. That, however, does not affect the fact of their existence. Nor, when we consider to what an extent the New England mind has influenced, and is likely still to influence, our northern continent, can the scale be considered as very insignificant ?*

The Unitarianism of the Cambridge School led the way, as Arianism had done in the Ancient Church. The Pelagianism of the New Haven School followed, just as it followed centuries before. While Andover—spite of its statutes—in the speculations of Prof. Stuart on the Sonship, and of Prof. Park on the nature of sin, seems measurably to have combined the two. Here is the parallel. The contrast is even more striking. These heresies have not been met and put down, as they were in the early ages. They have not been thrown off, and cast out of the system. But they have pervaded the life of New Englandism. From the schools they have spread out among the people. For Dr. Lord, the President of Dartmouth College, seems to confess that it is a peculiarity of New England, that the influence of the schools upon the Churches, is greater than "the reaction of the unsophisticated Churches upon the schools." This is a meaning fact, and a startling one. For it reverses the stream of proper influence, and can never happen but when there is some organic disorder. It is the unailing characteristic of a sect.

* On the 23d of June last, the Congregationalists of Ohio determined upon a State organization. The doctrinal basis, as adopted, was declared in the "Preamble" to be, "for substance of doctrine in harmony with the Westminster Shorter Catechism, and with the system currently known as New England divinity." Their "*Articles of Faith*" are a theological curiosity. The subject under discussion is far enough from being a merely New England question.—ED. CH. REV.

Passing it by, however, with this brief notice, we still have the mournful result. This result, Dr. Lord, glad as he would be to think otherwise, is compelled to admit; with some faint gleams of hope, that things may not be quite so bad as his reason, his observation, and his senses declare them to be. We give his own words in his able letter to Dr. Park: "It is true that we are altering our confessions and covenants, our psalms and hymns, and our style of worship in general, to suit a more highly illuminated state of the public mind. It is true that our whirling civilization is sensibly overcoming those habits of severe thought, of patient discrimination, of exact discipline, and earnest devotion, which are necessary to a just appreciation of the theology of the fathers [of New England.] It is true that our venerable 'standing order' is broken up by innumerable greedy and licentious sects, that substitute philanthropy for religion, and reform for the ordinances of God Such unequivocal signs exist, that a great change is coming over New England. Nor will it be safe to predict, that this change will not become more general and perpetual."

Sad issue of the no doubt really earnest and devoted labors of more than two hundred years! And yet the picture is drawn by a friendly hand, and the touches are of the lightest. There is little doubt that the case is far worse than Dr. Lord is willing to admit, even to himself. Doxologies are vanishing from public worship, and ascriptions are going with them. Taking orations on subjects of the day, under pretence of adapting religion to the times, are substituted for the preaching of the Gospel; and the place of God's worship becomes an *agora*. Original thought supplants an orthodox belief; and thinking is made into a sacrament. Creeds are as numerous as societies. In one place, membership in some "Temperance Society," and in another, membership in some "Abolition League," is a requisite for admission to Communion. God's eternal truth is what each man for the time being makes it. The sense of Holy Scripture changes according to the changed views of individuals; even as Cardinal Cusanus makes it change at the dictum of the Pope. And Christian Unity is an exchange of pulpits.

And the results of this are frightful in the extreme. They are well stated by Dr. Edson of Lowell, in giving the convictions, to which twenty-seven years of faithful ministerial labor in that wonderful town, have brought him, concerning the utter insufficiency of the education of which we make so

much.* Speaking of the young people who come into Lowell from various parts of New England, he says: "I find in my frequent intercourse with them, that they possess a knowledge of none, or nearly none of the distinctive principles of the Christian Faith. I find in them a great ignorance of the Bible, which they profess to take as their guide. I find many not only unable to repeat the Ten Commandments, but entirely unaware of there being any Ten Commandments at all." We ourselves know as a fact, that a number of persons who in a late revival had "come out bright Christians," as the cant phrase is, could neither repeat the Lord's Prayer nor the Ten Commandments! And we also have known an individual, and a sensible one too, who had gone nearly through the *curriculum* of a New England Theological School, ask where he could find the Apostles' Creed!

But everywhere amid all the confusion and the wreck—that is, where any pretence to hold Christian Doctrine remains—there stand out prominently grievous fundamental errors in regard to the Adorable Trinity, and to the guilt attaching to man's depraved nature. Dr. Park of Andover, Dr. Bushnell of Hartford, and the Boston organ of Unitarianism, all claim it. Dr. Lord, the East Windsor Institute, and the Association of Fairfield West, are compelled to admit it. They hope indeed, that there are "seven thousand men who have not bowed the knee to Baal." But they own that these are chiefly among the "old Prophets." And do they not feel in their hearts, that when those "Prophets" have been gathered to their fathers, it will be a hard task to find even seven? Oh, had the brave hearts—for they were brave hearts—that came hither in the Mayflower, foreseen the issues of their religious system, they would have done, what thousands of their descendants† have been compelled to do, and sought the shelter of the fold from which they came out.

And yet, this issue has not come without a struggle. Earnest, thoughtful, devoted men, have striven, and written, and prayed. Days and nights have been spent, and life itself worn out, in the vain attempt to stem the flood. Sometimes silently, sometimes with foam and tumult, that flood has been rising, but rising ever; and now the resting places that tower above it are few in number; and those who occupy them call sadly

* In Mr. Tremenhare's Notes on Public Subjects, made during a tour in the United States and Canada.

† It is remarkable how many names of distinguished Puritans are now found in the Anglo-American Church; borne too by the descendants of these very Puritans. Will not some of our antiquaries make out a list?

to each other, and feel that they are well nigh alone. There is a touching, simple sorrow, about the opening of Dr. Lord's Letter, which forcibly expresses this feeling. He writes, he says, consciously on the unpopular side. "For that unpopularity, however, I care not: *but I would not be alone.* If I felt I had no friend in respect to the views which I am about to express, I should not choose to write, but to die." We fear he need not live many years to be brought to the alternative.

And now, why is this? Why has New England been thus unable, not to preserve the orthodox faith from being attacked or tampered with, that was not to be expected; but, to repel the attacks, and bring out the faith safe and entire, as the Ancient Church did? This is a pregnant question. And the answer involves the consideration of some fundamental principles and vital truths.

First, then, as to the Divine Nature and the adorable Trinity. That Holy Name, on which all Christian doctrine is grounded, and from which it flows, was, in the great Baptismal Formula, committed by the Church's Head, to the keeping of the Apostolic Ministry. They thus were made correlatives. Nor is anything more distinctly shown by the whole course of History, than that they have been correlatives in fact. Wherever the Apostolic Ministry has been preserved, there the true faith as to the Holy Trinity has also been preserved. We do not say that errors have never attacked it, or corrupted it, or that corruption may not have spread. But we do say, that such attacks have been repelled, and such corruptions thrown off, and the truth come safely out at last. Where the Apostolic Ministry has not been kept, this has not been the case. Where is English Presbyterianism? Where is German Lutheranism? Where is Genevan Calvinism? and where New England Puritanism? Schools or individuals here and there, may have been preserved from error. But how does it stand with the great mass? And what prospect is there of recovery? Formal Unitarianism is, doubtless, at a stand still in New England: for a system founded on a negative can no more permanently spread itself than a cypher in mathematics can be multiplied. But error as to the Trinity, in unnumbered forms, is on the steady, rapid increase; with not one symptom of an effectual counter movement.

Next, as to Original Sin, and the guilt attaching to it. It is impossible, without destroying the attribute of justice in God, to hold that any *guilt* attaches to Original Sin, previous to the actual choice of transgression; unless there is also held a doctrine, which New England rejects as a foul and fatal error,

the doctrine of "one Baptism for the remission of sins." This view of the question does not involve any of those differences in regard to Baptism, which are found in the Church. Whatever they may be, they have nothing to do with it. Any Churchman, so holds the doctrine of Baptism, as that he can also hold the guilt of Original Sin, without impugning the Divine justice. And there is not only comfort, but there is hope in remembering this. Not so, however, is it with the Theology of New England.

If God permits men, without agency or fault of their own, to come into the world, with not only a depraved nature, but also with a guilt attaching to that nature, which, in the words of Art. IX—"deserveth God's wrath and damnation;" then evidently, some mode might be looked for, in which, with as little agency on the part of an individual, this guilt could be remitted. This mode is afforded in the institution of Infant Baptism. In this, the *guilt* of Original Sin is remitted to the recipient—though the infection is not removed—with no more agency on his own part, than he had in his creation; while there can be no actual transgression to forgive. Where there is actual transgression, there the case is widely different. But with that we are not now concerned. We are considering the "one Baptism for the remission of sins," only as it stands connected with Original Sin, and then only in the case of Infants.

Now where this doctrine is not held, where it is not believed that God has graciously instituted a means, by which the guilt of Original Sin can be so remitted, there men's instinctive sense of right and justice makes them uneasy; they begin to theorize, and plan, and finally they reach that conclusion, which Prof. Park calls the first great principle of New England Theology; namely, that antecedent to choice, that is to actual transgression, there is no guilt. And from this it will be easy to reach the further position, that there is no guilty race descended from the first Adam, and so no need of a second Adam to redeem it. One falsehood always begets another; and so one denial renders another necessary. And these two Doctrines, just considered, are necessary correlatives. Give up one, and sooner or later, the other must also be hopelessly abandoned. The only practical difficulty which can ever present itself to him who holds them both, will lie in the fact, that all Infants are not enabled to receive this Holy Rite. This difficulty, however, is precisely the same as that which arises from the only partial diffusion of Christianity in the world. And it is to be resolved on identically the same

grounds. But to enter into this question is beside our present purpose.

Here, then, are deep reasons, lying far under the surface, why New England Theology has been unable to preserve the true doctrine of God's nature, and man's nature. They are also reasons why she has not recovered them, and why she never will recover them. But there are other reasons too, to which we must call attention. We have seen that the Ancient Church fell back on the Unity of the Church in the Episcopate, and on historic sequence of Doctrine in the Creeds, taken in connection with the paramount authority of Scripture; and in this way, and by these means, under God, recovered herself from error. Let us see whether New England is likely to do this; or rather what she proposes to do in place of it. Dr. Lord has shown us in more places than one, what this is; and we know that those who do not look where he looks, look for, and desire nothing. In place then, of the Catholic Unity of the Episcopate, voluntary Associations and Consociations, without the slightest real power over pastors or congregations—in place of the Catholic Creeds, uttered day by day, and on every occasion of Divine Worship, "the Assembly's Catechism and the Statutes at Andover," the one of which by Dr. Lord's own confession, "has mostly ceased from the families, schools, and churches of New England," while the other cannot keep even the few officials who subscribe it, in the paths of orthodoxy—these are what New England Theology must fall back upon for its rescue.

And what are these substitutes worth? The value of the first, of the Association and Consociation, has been signally shown within not many months, here in Connecticut. We refer of course to the case of Dr. Bushnell. One Association cleared him, under protest from some of its members, from the charge of Heresy; another Association condemned him. The General Association had the matter up, and we believe declined to act, on the ground that they had no jurisdiction; and the end of the matter is, as we are told, that Dr. Bushnell and his congregation have gone back to the fundamental principles of Congregationalism, and declared themselves a free and independent Church. And so, if there be one jot of truth in New Englandism, they are. And not alone free and independent, but complete and entire in all points of view; ultimate in every thing on earth; subordinated to nothing that has been, is, or shall be, in this world. Here, then, is the result of falling back on the Association. It breaks at once; and when the crust thus gives way, those who stand on it are precipitated

amid the powerless elements of actual Congregationalism. This is the proposed substitute for the one Apostolate! It gives no hope of recovery and unity. Its tendencies are to infinitesimal divisions. It is a living mockery of the words, "that they *all* may be one in Us."

And how much better is the proposed substitute for the Catholic Creeds? Why, there is just the same difference between them, and it, that there is between the theory which holds the Earth to be self-balanced by the laws of attraction, and that which placed it on the back of an elephant, which elephant stood on a turtle, which turtle stood on—nothing. One of two things in Christian Doctrine, the mind of man will have. One is a fact; the other a delusive dream. One is historic sequence from the beginning, the other is unhistoric progression to the end. But the sequence, let it be observed, must be from the beginning. It will not do, to assume an arbitrary point of time, and make it the point of starting. The institution of a seminary at Andover, the adoption of a Confession at Saybrook or Cambridge, the publication of a Catechism by a Westminster Assembly,—let them and the men concerned in them be never so good, so they are *uninspired*,—what sort of foundations are these, for historic sequence to rest on? They are simply so many turtles, standing on nothing. No. Historic sequence, if it be worth anything, must run back to Apostles' days, and find its resting point in Jerusalem. So said our English Reformers. So say we still. And it is simply because she has no such sequence, and never has had, that New England has never dared to look back into the past, but has always been gazing onward into the future. Till at length it has come to pass, that this unhistoric progression has become the law of her life, and she cannot return to the "Faith once for all, given to the Saints."

A great and solemn question then, touching her ability to preserve the Faith, has been in God's Providence, placed before New England, and has been answered. The answer is a confession, fuller and stronger than words can make, that she cannot keep it whole. The signs of the times all indicate, that another, and if possible a more solemn question, is soon to be submitted to her. It is not a question which concerns one doctrine, or even many doctrines. It involves that which underlies all doctrine. Is New England any more able to preserve the HOLY SCRIPTURES in their integrity, than she has been to preserve the orthodox faith in its? A short time since, this question was like a cloud no bigger than a man's hand, on the far off horizon. But now the cloud has spread

and covered the fourth part of the Heavens, and soon it will obscure them all. Then will come a storm such as New England has never known before. What will be left behind it when it has passed, God only knows. With sad forebodings does Dr. Lord anticipate its oncoming. With a heavy heart does he quote what he calls the dying prophecy of Stuart of Andover: "Our all is at stake in the Bible. We must have Bible Colleges, where officers will be trained up, who are able and willing to defend to the last extremity, that holy citadel of Christianity, THE SCRIPTURES GIVEN BY INSPIRATION OF GOD." Mournfully does he add: "Doubtless he did not himself know the full import of his own warning. We do not. But it will open to us and our children, in the providence of God." Most assuredly it will. And when it does, then those who *would* not have the Church and the Ministry of the Apostles, will be put to the trial whether they *can* have the Scriptures of the Apostles.

And how is the question likely to come up; and how is New England prepared to meet it? It is coming up in two forms. The Canon of Holy Scripture will be attacked first, on *philosophical*, and secondly, on *critical* grounds. Our words first and secondly, however, do not indicate sequence of time; for we doubt not the attacks will be simultaneous. And these two grounds precisely meet and cover the view which New England Theology takes of Christianity. In that Theology, Christianity is sometimes regarded as an *Idea*, and sometimes as a *Book*; but never, so far as we can see, as a living, perpetual *Institution*; established once for all, and committed to men, simply to perpetuate. Will either of these views alone, or will they both together, save the Canon of Holy Scripture from this twofold attack, philosophical on the *Idea*, and critical on the *Book*? We unhesitatingly answer, no. The *Idea* must have some body in which to dwell, or, like perfume shed from a vase, it will be lost. The *Book* must have some testimony external to itself on which to rest, or it will be given up. Now, of course, we do not say that Christianity does not contain an *Idea*; we do not deny that its doctrines and laws are written in a *Book*; and that that *Book* bears internal witness to itself. But we do say, that in such a contest as that, which is rapidly approaching in New England, those who have no more than this to rest upon, will not be able to maintain the Canon of the Holy Scriptures.

What, then, is the something which is required over and above anything which New England Theology has, for this contest? *It is the continuous testimony of the successive*

Church. Let this, the Anglican doctrine, be most carefully distinguished from the Romish. Rome rests all the *authority* of Scripture on the authority of the *existing* Church; and her theologians say, that without this, Scripture would be no more than "Livy or Æsop's Fables."* The Anglican Church says, that the *authority* of Scripture comes from God alone; and that the great proof of the divine origin of the books of the Canon, is not the *dictum* of the *existing* Church, but the *continuous testimony* of the *successive* Church from the beginning. The judge who decides on the constitutionality of a law, does not give the law its authority; that comes from the Legislature who enacted it. And no more does the Church, in witnessing the divine origin of the Canonical Books of Holy Scripture, pretend, as Rome does, to impart the authority which they derive by virtue of that divine origin alone. It was with this testimony in view, and certainly not with Papal tradition, that so pious and really learned a man as Richard Baxter, could say,† "For my part, I confess, I could never boast of any such testimony or light of the *Spirit*, nor *reason* neither, which, without *human testimony*, would have made me believe that the Book of Canticles is Canonical, and written by Solomon, and the Book of Wisdom Apocryphal, and written by Philo. . . . Nor could I have known all, or any historical books, to be written by inspiration, but by *tradition*." Wise and weighty words! Would that those who will hardly listen to us might find it in their hearts to ponder all their issues.

But is New England prepared, in the coming extremity, to fall back upon this testimony, and to accept it? Then let her remember, that if she does accept it, she must accept it, not for the Canon alone, but *a fortiori*, for Polity, Doctrine, and Worship. They all go together. And those who give up one, will find in the end that they must return to that, or give up all. Still, whether she accepts it or not, ere long the extremity will come. And then it will be seen that the Church which the founders of New England cursed in the mother land, and which their children made a by-word and a mockery in this, will preserve for New England the integrity of the Apostolic Canon of God's Word, even as she has already preserved for it the integrity of the Apostolic Faith of Christ.

* The actual words of two Romish Divines. Jones on the Canon, Vol. I, p. 45.

† Preface to Part II, of Saint's Rest, § 6.

JOHN STERLING.

ART. III.—*Essays and Tales*, by JOHN STERLING, collected and Edited with a *Memoir of his Life*, by JULIUS CHARLES HARE, M. A., Rector of *Herstmonceur*. London: 1848.

The Life of John Sterling, by THOMAS CARLYLE. Second Edition. Boston: 1852.

By this time all the world knows something of John Sterling. He has not been sleeping even ten years "in the beautiful little Churchyard of Bon-Church," and yet already two biographies of him, written by two distinguished men, have made their appearance. Nor is this all. The one was written to counteract what was deemed the distorted drawing and coloring of the first. And both have been the theme of an unusual amount of gossip, as well as of grave discourse.

Was John Sterling an extraordinary man, then? This we do not say. He was certainly a genial, much-loving, much-loved man—a man who gave promise of high distinction and literary excellence, ere the grave closed over him, and destroyed alike the anticipations of his friends and the hopes of his own heart. His biographers tell us what he was; and yet, each one separately does not tell us all. Sterling hovered between two worlds—lived, and died, in a transition state, especially in the vast matter of his faith. And so two men, the one standing upon the old soil of Christian Truth, and the other upon the soil of a Pagan Stoical Pantheism, have been necessary to tell us who, and what, John Sterling was, and did, and suffered. It is a melancholy story; full of mournful meaning as regards Sterling; fuller still as regards the young, the cultivated men of this present time. It depicts the struggle now going forward between Faith and Heathenism; between a recognition of the personal Father, and Jesus Christ, and the Holy Ghost, and a mere vague out-look upon the world of thought and sense, under the guidance of one's own brain and feelings. John Sterling stands forth as a representative of struggle, of rejection of Faith, ending—shall we say it—in a dreary nothing, in a vast solitude; a void to be peopled only by the imagination—and therefore sure to prove idolatrous in the end. Tragical, did we but seriously weigh it; calling for sacrifice and thoughts to be traced in the blood

of her own thoughtful children, if the Church would rise victorious above it.

Sterling as theologian, Sterling as a *litterateur*, are the two thoughts which were uppermost in the minds of his respective biographers. Archdeacon Hare, who loved him as an elder brother, viewed him chiefly as Christian man, as clergyman, as theological inquirer; giving us, with the purest and most genial spirit, the chief points of his personal history; unfolding the growth of his opinions, and, as gently as possible, exhibiting the abnormal tendencies of his friend's mind in his *last years*. He has been blamed for doing this too exclusively, to the detriment of his literary endeavors, throwing the light of religion over Sterling's entire life; which, say the party of whom Carlyle is the head and embodiment, is an injury to the real character of our friend, a libel upon his sincerity and worth. *Hinc illæ lachrymæ!* "Sterling cared little for your faith, and Bible, and worn out Church; he moved in a sphere altogether apart from it," says Carlyle, "and therefore I must, by writing a life of my friend, come to the rescue; and, by tearing off his surplice, portray him as a real human being, and not a moon-struck creature chasing the ghost of an extinct theology."

Mr. Carlyle's book, in a literary point of view, may be far superior to Archdeacon Hare's. The latter is simply an unpretending memoir, written evidently off-hand, with taste, indeed, and bearing marks of the writer's culture. Mr. Carlyle's is carefully prepared, is elaborate, and, in fact, is one of his very best performances. Apart from the question of literature, however, we dare repeat the assertion of the North British Review, for February, '52: "We have no hesitation in saying that he (Hare) appears to us—with all the evidence now before us—to have apprehended and rendered the real meaning of Sterling's life, upon the whole, more truly than Mr. Carlyle. In the present biography, we no doubt see Sterling in a more varied and complete light—generally indeed, in a quite different light; yet all the obvious efforts of Mr. Carlyle to crush the matter out of sight, fail to convince us that the religious phase of Sterling's career was not, *for others at least*, the most significant and note-worthy through which he passed. If it did not possess all the importance which it assumes in Hare's Memoir, it was yet *the* most important feature claiming public attention."

We suppose it must be admitted upon all hands, that John Sterling found himself, at last, in an attitude of entire separation from the theology of the Christian Church. The pul-

sations of his heart may indeed, to the end of his life, have beaten, if feebly, still, in unison with that Faith. The two stanzas written the day of his death, ending with the lines,

"Thy will be done in Earth and Heaven,
And Thou my sins, forgive"—

his asking his sister for "the old Bible, which I used so often at Herstmonceux in the cottages"—slight as these incidents are in themselves, are very touching, as happening upon the last day of his earthly life, while he was standing, in fact, under the shadow of his grave, and show that there existed in him a deep under-current of Christian feeling, which no intellectual aberrations had been able utterly to dry up.

We have a right indeed to complain of Mr. Carlyle's suppression of these, as of other particulars; specially of the record of a note in which he said that he had gained but little good from what he had heard or read of theology; but "what gives me the greatest comfort are those words in the Lord's Prayer, *Thy will be done.*" Leaving, however, Mr. Carlyle's sins in this particular for the present, we must again say, that there appears to have been a yawning gulf between Sterling's head and heart. The heart still revered—could worship—could heave in real child-like love—while the head had gone off to find, in the sand-wastes of this world, a substitute for the teachings it had once heard and accepted. The sorrowful thing, is, that he should have died then and thus!—sorrowful, that his work was not done, that his course was not finished!—doomed never to be finished. Yet, perhaps he has taught us more by the *dualism of his consciousness*, than he could have, had he lived to witness the restoration of its unity. Coleridge says of himself, that at one time his head was with Spinoza, while his heart was with St. Paul and St. John. And so Sterling seems to us to have clung, after all, to a consciousness of sin, the necessary preliminary of a devout recognition of a pardoning Father, while his head sided with Strauss. We say Strauss, because it is manifest that the *Leben Jesu* produced a strong impression upon his mind, and his interest in theology may be said to have subsided from that time onwards. In a letter to Mr. Carlyle, dated June 30th, 1839, he says:

... "I have gone through a good deal of Strauss' Book, which is exceedingly clever and clear-headed; with more of insight and less of destructive rage than I expected. It will work deep and far, in such a time as ours. When so many minds are distracted about the history or rather genesis of the Gospel, it is a great thing for partisans on the one side to have, what the other never have wanted, a Book

of which they can say, This is our Creed and Code—or rather anti-creed and anti-code. And Strauss seems perfectly secure against the sort of answer to which Voltaire's critical and historical shallowness perpetually exposed him. I mean to read the Book through. It seems admitted that the Orthodox theologians have failed to give any sufficient answer."—(Carlyle's Life, p. 247-8.)

This carries somewhat the air of one, it must be confessed, who regarded himself as a mere looker on: yet his communications with Archdeacon Hare at this very point of time, remove that impression. Mr. Hare dwells at some length upon the circumstance of his having read Strauss, and adds:

"Of Sterling's opinions during the latter part of his life, I cannot give so full an account as during the period of our greater intimacy and sympathy. For after some painful controversial letters on the subject of Strauss, in which it did not appear that any good was likely to accrue from our prolonging the controversy, our correspondence became much less frequent! and though his love of truth and his frankness would not allow him to suppress or disguise his convictions, he did not dwell on what he knew would so deeply distress me."

Yet, (in a letter,) he said:—

"In the midst of all perplexities and anxieties, I have an inward peace to be thankful for, which controversies do not destroy, and derived from a region which my speculative doubts do not approach. I can wish my friends no higher blessing, than that they may share in abundance, that of which a small measure consoles me under all troubles."—(Hare's Memoir, p. cxxxvi-viii.)

Such was his language to his friend, the Christian clergyman, and it certainly comes from a depth, and reveals an earnestness of feeling which we look for in vain, in the communication addressed to Mr. Carlyle. Had we the Carlyle letter only, we should not have dreamed that Sterling could have felt as he evidently did feel. But Strauss' criticism carried the day. As we have already said, it is manifest, from both the Biographies, that Sterling thought less on theological subjects from that time onwards. Yet he supposed that he could give up faith in the authenticity, and genuineness, and authority of Holy Writ, and still preserve, unimpaired, the essence of the Christian Faith—that in parting with all faith in the documents of Christianity, he could retain Christianity itself. But any such conviction is sure, in the long run, to disappear. And so Sterling gently, almost imperceptibly to himself perhaps, divested himself of a real immediate faith in Christianity as a supernatural revelation. The effect of Strauss was not explosive: he did not rise from the perusal of the book to storm and rage against Christianity after Carlyle's fashion. Far from this. In 1840—these dates should be remembered by all who take an interest in this subject—he wrote—

"Ullmann's answer to Strauss I have not seen, but have no doubt it is very good; though one of the deepest, bitterest, and most lasting disappointments of my life was—what I think—his failure in the Essay, über die Unsündlichkeit

Jesu (on the sinlessness of Jesus.) I shall never forget, but, I hope, never again experience the dismay with which I reviewed his inquiry, and was compelled to say he had not made good his point. I have now healed this large and woful wound in quite another way than Ullmann's; and I cannot regret my experience, though I would not willingly endure the like again."

In the very letter of which the above is a portion, occurs the following, which shows anything but indifference towards the Church:

"If I saw any hope that Maurice, and Samuel Wilberforce and their fellows, could reorganize and reanimate the Church and nation, or that their own minds could continue progressive, without becoming revolutionary, I think I could willingly wrap my head in my cloak, or lay it in the grave, without a word of protest against aught that is."—(Hare, p. clii-iii.)

Still the poison worked. At last, Carlyle writes:

"Of 'Strauss' in English or German, we now hear nothing more: of Church matters, and that only to special correspondents, less and less. Strauss, whom he used to mention, had interested him only as a sign of the times; in which sense alone do we find, for a year or two back, any notice of the Church or its affairs by Sterling: and at last even this as good as ceases. 'Adieu, O Church! thy road is that way, mine is this; in God's name, adieu!' 'What we are going to,' says he once, 'is abundantly obscure, but what all men are going from, is very plain!'"

This is said to be Sterling's attitude, theological, ecclesiastical, and religious, towards the close of 1841, (Carlyle's Life, p. 290.) It is impossible for the most friendly criticism not to perceive the tone of exultation running through this statement.

Now, Mr. Carlyle is either mistaken, or else is guilty of falsehood in saying that Strauss "had interested him, (Sterling,) only as a sign of the times." Perhaps Sterling had never said more of the subject to his friend, than in the letter which we have quoted. That he should have hidden his own distaste and real interest from Carlyle is comprehensible enough; for, according to his own showing, he was always "obstinately indifferent" to the theology of the times, and seems to pride himself upon his contempt of the Schleiermachers, the Tholucks, and Neanders of Germany, as well as of the entire theological class of England. Sterling very well knew that he could gain nothing from Carlyle in the way of sympathy with his perplexities. Carlyle would have said, "Don't bother your head with these ghosts!" And there can be little doubt that he was really ignorant of the extent of the struggle going forward in Sterling's mind and heart. Three years after the date of his divorce from 'Church and theology,' according to Carlyle's computation, he wrote as follows to Hare:

"The faces of the poor people at Herstmonceux have also recurred to me very often, especially of some whom I saw dying there. Though with so much less

of outward comfort, their patience exceeded mine: yet on any ground I have little to complain of. This world lies, even now, clear and bright before me, and being good in itself, is the prelusive image of a still better one. It will be a most blessed release when I am called away, for I cannot hope ever again to be of the smallest use in this world. Farewell! You can never know the fondness with which I recall the minutest portion of our intercourse. We shall meet again, be well assured. Christianity is a great comfort and blessing to me, although I am quite unable to believe all its original documents. I am thankful for all things, and hope much."—(Hare, p. cexiii-iv.)

There is a decided contrast between the tone of his communications to Hare, and that which he exhibits to Carlyle and his literary friends. A sweet sadness is in the one—a sort of gayety in the other, amounting almost to recklessness. Thus Sterling stood in a position of moderate *Straussism*. He had given up, consciously, faith in "the original documents" of Christianity, without any deliberate rejection of the *ideas* of Christianity. Nothing, either in Carlyle or Hare, leads one to suppose that he became at any time a Pantheist; nor do any of his expressions justify the supposition that he could or would have kept up with the later developments of the Tübingen School.

It must not however be supposed that the *Leben Jesu* produced a sudden revolution in his opinions. It was simply "the ounce that broke the camel's back." He had for years been tending that way, and this book completed the negative process of his mind, and ended properly his direct interest in theology. He had, from the period of his 'first love' for theology, been much troubled with regard to the inspiration of the Holy Scriptures: and at no one time had he received the traditional view of the subject prevalent throughout Christendom. He "grew to regard an intelligent theory of inspiration and of the relation between the Bible and the Faith which it conveys, as the most pressing want of our Church. That it is a most pressing one is indeed certain, and such it has long been acknowledged to be by those who meditate on theology." (Hare, p. cxxx.) This was the problem which Sterling could not or did not solve in a way satisfactory to himself or to others. And this is the problem which stands, mute and solemn as the Sphinx herself, looking all our American and English theology directly in the face.

It is a most difficult field to enter upon, this. There is none within the compass of our knowledge more dangerous, *unless* a man be fully armed with the shield of faith. We do believe that child-like docility, an unbroken communion with the Saviour, uninterrupted habits of prayer, a devout sense of the soul's presence before the God of all Truth, will enable, and

will justify a man to make the attempt, to do what he can, according to the ability given him, to open the whole subject of Scripture, its inspiration, its deeper meanings, and to ascertain the relation between the Bible and the Faith which it conveys. But an indevout or a self-willed man, with a quick, sharp mind, with a mind that can appreciate a learned, subtle argument, but which itself has not sufficient learning to encounter either false statements or a perverted criticism, which can see what others do, but which cannot *do* itself; such a mind is in danger of becoming the victim of all sorts of contrariant notions, and of ending, at last, if not in downright unbelief, at least in a torpid indifference. Yet we believe that hundreds of young men, now in this land, are, imperceptibly perhaps to themselves, but nevertheless really renouncing faith "in the documents" of Christianity as Sterling did; partly because they have given up the arguments on which those documents rest; partly from that intellectual pride of opinion which hinders spiritual discernment; and partly from a fancied discrepancy between the discoveries of Modern Science and the teachings of Revelation.

We are far from believing that Science has as yet made good all her assumptions, or that she 'apprehends' fully her goal, but we are quite sure, and this is the chief cause of the evil just stated, that the reigning style of endeavoring to *authenticate* God's Word, and especially the giving up of the office of the Church as "the pillar and ground of the Truth," are producing disastrous results on the young men of the present day. It is wide of the mark which now concerns us, to say that the young men of this generation are 'puffed up,' that they are conceited, self-confident, irreverent, &c.; all this may be true: and if it be true, then the prospects of the proper influence of the Bible over their minds and hearts become hopeless just in proportion to the degree in which *their* demands upon the theology of the day are not heeded. False methods of interpretation and of argumentation, have done, and are doing, more to peril the real power and authority of the Bible than cart loads of direct attacks upon it. The education now given to the young causes them to disown it, to look with self-satisfied scorn upon its pretensions, and to annihilate all distance between it and the merest human compositions. No wonder men are renouncing faith in it on the one hand, or flying to a Church which can do without it, on the other hand. It was the glory of Protestantism to rescue the Bible from superstition, to reinstate its authority as the life-giving Word of God. Shall it be the shame of Protest-

antism to trample it under foot with irreverent contempt, under cover of false theories of its inspiration, and false interpretations of its utterances?

The more we consider it, the more serious does the subject appear. Never was the world so well furnished with Bibles as now: never was *the sound of the Word* so steady, so prolonged as now; yet the truths of the Bible, the Bible itself, are more and more quietly laid upon the shelf, or put off with the garments and occupations of childhood. We hear, occasionally, of men in Roman Catholic countries, sick and disgusted with the tyrannies and immoralities of the Church, betaking themselves to the reading of it with devoutest faith; we hear of poor people who read no other book, prizing it above all things else. But the "worth of the Bible" has become a cant phrase in the bosom of Protestantism, and like all cant phrases, indicates the loss of the real power of the thing itself. Say what men will, the book is treated as a mummy. Interpreters are gathered around it; unwrapping it; scanning the hieroglyphs; endeavoring to ascertain its antiquity; quarreling with each other over the meaning of what they read, as if their own sharp wit, or the logic, the archaeology of the subject in hand, were all that they need to render their labors victorious and satisfactory. Thus, men are resorting to learned criticism, to the apparatus of the human understanding, and these alone, to gain an insight into its hidden mysteries. The Christian Church suffers from other superstitions besides Mariolatry; especially from the idolatry of pride and self-will.

We do not, at present, raise any question respecting the adequacy or inadequacy of the reigning theory of Inspiration. It is the *mode* and *spirit* of the present treatment of the Bible which call forth our complaints. We declare that God's revelation is sinking into contempt, because it is exhibited in an unspiritual manner. Noah and Abraham, the worthies of the Old Covenant, the Apostles of the New Covenant, by this view are transformed into ghastly unrealities. Men make the Bible a *myth* instead of a Revelation, and then are horrified when some clever Strauss reduces their theory to a clearly defined proposition. This habit, moreover, readily coexists with great outward reverence for the letter of Scripture. Coleridge has said beautifully,—that from the sixth to the fourteenth century, "religion was likewise merely objective and superstitious,—a letter proudly emblazoned and illuminated, but yet a dead letter that was to be read by its own outward glories without the light of the Spirit in the mind of

the believer." We may, as the Jews, enshrine the Bible in ornamental niches in our churches, and kiss the morocco bindings, yet for all that, it may be dead to us, because from our pride and obduracy a veil is upon our hearts. We may be willing to anathematize the profane hand that would erase from its hallowed pages an iota, and still never penetrate its meaning. In our complacency, we think such a catastrophe can never befall us. So did the Jews. Nevertheless what saith the Scripture? "But even unto this day, when Moses is read, the veil is upon their heart." How many more Sterlings must needs renounce faith in the Scriptures, before men shall begin to suspect that something is radically wrong, not indeed in the Word, but in their treatment of it?

We are fully aware of the difficulty in making suggestions to meet this case. It is at the same time very easy to say what is needed, above all else, to rectify the existing evils; but to "go per saltem" to a first cause, especially in the sphere of Religion and Theology, is an evidence of a feeble experience, and a shortsighted estimate of the difficulties that environ us. It is, as we have just observed, easy enough to say, that *all* that is needed now is to bring an *intelligent, devout* faith to the study of God's Word. But how is such a faith, even allowing its existence, how, we ask, is such a faith to become duly available, even individually; seeing that itself has taken its color, has passed its entire life in the very atmosphere which it should be our aim to dispel? Along with the genesis of his faith, yes, anterior to it, a person is assiduously instructed or else acquires in a general way—he catches, sometime or somehow, in the years which tell upon his future life—the received method of interpreting and treating Holy Writ. That it tends to infidelity, and to spiritual poverty, we need not repeat. But what must he do? Shall he deny the reasoning faculty altogether?

A movement originating in, and carried onwards by the discursive faculty, must, from the nature of the case, be chiefly negative. And hence much as we may, according to Sterling, need an intelligent theory of Inspiration, and of the relation between the Bible and the Faith which it conveys; we cannot get it, if we begin with theorizing. The province, and the rules, or laws, of the discursive faculty in the sphere of religion and theology, need reëxamination. Every theological movement of this day; the disastrous issues which we witness around us; all the painful questionings of Church, of Bible, of the theology, and anthropology of the Gospel, are making this fact more and more clear to us; and the terrible pressure of

a pantheistic logic, will ere long reveal it fully to the Church. Theories, indeed, we must have ; schemes are an inevitable necessity ; but how to make them good and wise, and firm as adamant, this is the point to settle in the popular mind. Nor will it be settled until men see distinctly the point from which they must start. Men are now groping their way unconsciously, or else marching deliberately up to these very premises, to the starting points, to the first facts of their religious and theological theories ; and they are already asking whether they are good and true—whether they be facts, according to God, or only according to man. And here we look forward to popular explosions of a very tragic character.

In the event of inquiry pushing itself thus far, what, we ask, is to be the element which shall educe order out of the chaos of conflicting opinions ? The logical faculty ? Impossible. Such has never yet been its happy influence. This world perhaps has never witnessed a finer display of logic than the philosophy of Hegel. Never has mortal man been able to ply the threads of thought with more delicate strength than he. The stream of his logic, like a mighty river, has gathered into itself tributaries from every quarter under Heaven. It was his boast that he had constructed a universal, absolute philosophy. Yet it has sown the seeds of disunion throughout Germany, and reveals itself as a power destructive, sooner or later, of all faith alike in God and man. So 'the paper constitutions' of France, conceived and executed by logical heads, are the laughing stock of the world. An excess of the logical faculty, or rather its intrusion into a sphere which was foreign to it, destroyed the unity of the Reformation.

We have no sympathy, indeed, with that feeble cant, which decries the use of the intellect, especially in theology and religion ; but we are fully convinced that it is hopeless to look for the "life-giving element" in the understanding. The History, both of theology and philosophy, is making this more and more clear. Before long, it must become an admitted fact on all sides. Were we skeptics, did we regard Sisyphus as the great symbol of the destiny of humanity—did we suppose that all human endeavor starting from the dark must complete itself by ending in the dark, then indeed we should find in the evolutions of the discursive faculty the meaning of the world. But no Christian, though his faith be as 'a mustard-seed,' can settle down into such a dreary conviction as this, which in fact is a libel upon the wisdom and goodness of Almighty God. Even men who reject the Gospel, and who may profess themselves hopeless as regards the progress of man, cannot help but ex-

claim at times with Jean Paul—"Thou, Eternal Providence will make the day dawn."

But if we set aside the understanding in this style, to what shall we have recourse? Shall we enthrone *the feelings*, and choose them as our guides? The feelings? They are like the foam on the curling waves, dependent upon wind and weather. They are bubbles on the surface of the soul, glittering indeed in the sunshine of thought, or called into being by the force of the will engaged in its toils and struggles; but they die in their birth, and vanish as soon as seen. He who is the slave of them inherits Reuben's curse. Their beauty in human life depends upon the relation which they bear towards the remaining characteristics of the man. A thoughtful man, or a resolute, is always nobler than he would be otherwise, if his proper work call forth feelings, which are the musical echo of the soul's doings. Deriving their shape and color from the prevailing character of one's thoughts and occupations, religion, above all things else, calls them into being; and under its power they wear the air of more permanence than in any other department of life. But they cannot serve the purpose nor be the power we are here seeking. They are, at times, available indeed in the highest problems in Theology and Church life. For, as Mr. Whewell has said that the guesses of a scientific man often have a real scientific worth, so the feelings may point to the solution of a difficulty which we may have been trying in vain to master in the way of mere logic.

For ourselves, we believe that this whole matter must be addressed to what we shall denominate the obedience of the Will. Nor, be it remembered, is the work which we now assign to it, that of simply authenticating God's Holy Word. That has been done by the continuous testimony of the Church. Nor, is it to determine what constitutes the essential, elementary truths of Christianity. For these were grouped by Apostles, and still linger in the Creeds, on the lips of Christians often as they worship together. But the question is, how shall Christianity become a living power among men? And, again we say it is by addressing itself, not to the mere Understanding—not to Feeling alone—but to that entire moral being which we have termed the Will. For the Will in the sense in which we speak of it, is the real seat and centre of the soul's unity. It gathers into itself all that the mind may conceive, all the emotions and sensations of life; it receives from all quarters, that it may put itself forth and react upon the objects and interests which surround it. At once a recipient and an agent, it alone can convert the ab-

stractions or receptions of the understanding into concrete facts. These it must have—without them it is alike inactive and powerless. It knows God not as an impersonal first Cause, nor as the law of life, but as the wise, holy, living Creator of Heaven and Earth. If it know Him not in this light, it knows Him not at all. The Will both *knows* and *loves*. It knows the right, the good, the true, as well as their personal source. It knows itself, is self-conscious, can therefore see and scrutinize itself, can question its motives. It is capable of loving the good and of hating it. Hence it is the great moral factor in the organization of man. As his Will is, so he is. Gathering into itself the substance of the collective activities of his being, the Will attaches itself thereto, just in as far as it finds it real. As such, it is the great element of advance or growth. What it appropriates, corresponds with some inward law or necessity of its nature. Growing by what it feeds upon, it enables increase of knowledge to contribute directly to the development of character. It is thus the power of assimilation, and hence must be constructive. In yielding obedience, therefore, to what God has revealed, and because He has revealed it, it carries with that act a power of entire self-consecration, it returns to a condition of harmony with the God of Truth, and finds a living witness in itself, to which it was before a stranger.

Of course in the sphere of Ethics and Theology, this principle is of the utmost importance. The truths which form their subject-matter, have and must have a paramount interest. They concern the conditions, the law and the aim of man's highest action and noblest aspirations. The *matter* of Theology is contained in the Bible, and its essential verities have been held from the beginning. Yet the understanding may busy itself with these verities without any reference to the necessities and relations of man as a moral being. And where this is done, we may look just for the contradictions, the negations, the fruitlessness, and the unbelief which have been so rampant, and of which the world is growing weary. In a period like ours, so essentially critical and therefore destructive, when men have been and are attempting the overthrow of *old methods* in every department of life, he must be invincibly ignorant who does not perceive the imminent prospect of utter unbelief in Christianity, just in so far as Christianity becomes a system of barren speculations, which, themselves the product of the human understanding, are set forth as claiming the homage and acknowledgment of the same faculty. In the abstract, the understanding treats a proposition from

the Scripture, just as it does one from Euclid. We affirm our conviction again, therefore, that as Christianity is addressed, and authoritatively addressed to man, as a moral being, it should be set forth by us accordingly. If it be an Economy, a Dispensation, a Remedial Provision, having a living Person at its head, and comprehending living, obedient persons as its subjects, then this fact, with all its corollaries, should enter as the first and foremost ingredient into our method and exhibition of it.

Leaving, however, Theology as such, our proper business is the application of this principle to the Word of God. And we claim alike, in behalf of the Bible, and in behalf of men, that it be placed in direct communication with *man as pre-eminently a moral and religious, and therefore accountable being*. For, its meaning and worth for the world centre herein, that it is a Revelation from God to man, concerning the proper life and destiny of his whole being. Take this away, and it falls to the level of Homer and Plato. The understanding will refuse all credence in its narratives, in as far as they seem to contradict the present natural order of the world. Even the authority of the Scriptures finds its response in, and appeals to, the convictions of the human soul. Morally conscious, cognizant of the good, the true, recognizing a Law of God written upon "its tablet," the heart finds the Bible corresponding with its own convictions, and revealing truths and facts which draw it beyond itself and raise it up towards God. The Bible is the *alter ego* of man's religious consciousness. His wants, his infirmities, his dim apprehensions, find therein their solution and satisfaction. It tells him 'all that he has ever done.' Besides its outward external testimony, it shines in the light of an inner truth. It is the divinely given complement of that revelation (shall we call it?) written by God upon, and within the heart. It goes hence directly, to the heart, and man receives it not only for its external testimony, but because he finds it irresistibly true. Especially in its practical duties, its precepts, and its consolations, it is its own witness, since its declarations come home to his consciousness with the force of truths which require only to be stated in order to be received. Such, we dare avow, is, in a most important, though of course not exclusive sense, the normal force and posture of the Word of God.

This, however, is by no means clear, either to the Church or the World. Nor can it ever become clear, as long as the present irreverent, or mechanical treatment of the Scriptures endures. The Bible must be set forth in direct relation to the

wants and aspirations of the spiritual and moral being ; otherwise it is dead to us. And as it is thus made to appeal to somewhat more than the understanding in us, the understanding itself is not competent to make that appeal. For the whole is greater than a part, and the object of the Bible being to reach the entire man in his personal character, an impersonal faculty or power, which is but a portion of the man, is inadequate to the task. But allowing this, what is the point of contact between the Bible and the individual soul ? What is the mighty solvent working out this living union, that man shall find the meaning of his own being in the truths of the Bible, and the Bible be the revelation of God to and in himself ? Manifestly, the SPIRIT, which operates upon the individual, and which same Spirit is the originator of the Sacred Scriptures. Before the real appropriation of the Bible, man must have an education, if that only tend to reveal fully his sin, his need of pardon and of a new life. No moral educational training is worth a rush, which does not bring these facts to light. Nay, any professed moral training is positively injurious and pestiferous, which does not make a man acquainted with the said facts.

Yet these are facts which unlettered and ill-disciplined minds know just as vividly as any other. For they spring forth from the moral consciousness when set before it. The soul *knows* its own sinfulness and waywardness. Consciousness of sin is one of its earliest experiences. It is conscious, too, of a law in the members warring against the law of God. There is a terrible *dualism* within it, more and more clearly revealed, just in proportion to the truthfulness and earnestness of the education to which it is subjected. Man is conscious of a Spirit's presence urging him to the love of God, to the subjection of himself to God, though in the meanwhile he refuses that call and claim. When he no longer endures this sense of imperfection and sin, when he learns that his all is involved in the struggle going on within him between himself and God, then the truth of the Bible comes in, revealing JESUS CHRIST as "the Way, the Truth, and the Life." Then its teachings come into direct contact with himself, and the truth of his own misery finds its complement and disappears in the truth of the Word which brings life and immortality to light in Jesus Christ. The unwritten Word within and the written Word without, are found to agree in one ; and this is the result of the agency of the Holy Ghost upon him.

The Spirit thus causes the gulf of separation between the Word in the soul and the written Word to disappear. The

soul receives 'the engrafted Word,' as meeting its own necessities, as a divinely given source of light and truth. Over against its sin, and guilt, and darkness, it reveals a pardoning God, an atoning Priest, an informing Word, a sanctifying Spirit. The soul seizes the Bible here, in this specific connection, and all the consequents, in the way of a life of loving faith follow. This is an act of the human soul, which, being personal, seeks, as we have said, the concrete, the real, and the personal. Hence it receives, not the mere letter of the Bible, but the Object—God the Father, the Son, and the Eternal Spirit—which it sets forth. It receives not merely *the description* of Christ, but Christ himself through (per) such description. Faith in the Bible is faith in Him whom the Bible reveals. He believes the Scriptures to be God's Word, not merely intellectually, or in the light of the understanding, but because they reveal the image of the Invisible, the Desire of all Nations, in whom the penitent soul delights. In respect to this living witness of the soul, *faith in Christ as the personal Saviour and King precedes faith in the Scriptures.*

But what is this assertion? Simply this—that as the Bible was addressed primarily to, and written for those standing in the Covenant, whether of the Old or of the New Testament, in like manner it comes to us as having received Him of Whom and of whose government it is the Revelation. If there be one consideration more fitted than this to deepen our sense of the awful responsibility of the witnessing and prophetic office of the Church, we are ignorant of it. This touches and affects the innermost heart of the Church, and opens her to the view of faith, as *bound* to proclaim with the energy of life, and not as a piece of mechanism, with a human sympathetic voice, and not in 'an unknown tongue,' remission of sins, and newness of life through and by Jesus Christ. But this is not our theme here.

Hence then we assert that an enlightened, obedient will, quickened by faith, is an essential element in the matter of Biblical Criticism and Biblical Evidence. This will prove the bond whereby the parts of the Sacred Volume shall cohere, whereby what is so multiform shall become a unit, and the fragmentary be gathered together into an organic whole. The volume, consisting of laws and institutes, of personal narratives, of state chronicles, of devotional and prophetic songs, of doctrines and precepts, revealing the Ineffable—composed too at irregular intervals during the space of seventeen hundred years, will be found to be a book—THE BOOK. And that faith, so simple that it knows nothing of lexicons and grammars,

that faith, the fruit of the injunction, "Feed my sheep," "feed my lambs;" that same faith shall, in its strength, mock the cavils of the proud, conceited skeptic as it hears the echoing voice within itself. Writers, indeed, like the Westminster Reviewer for July, (on the Restoration of Belief,) might call our position the utter abnegation of all criticism. And so perhaps it is in his sense. If criticism be a temper which refuses credence in all statements for which there is not technical *demonstrative* evidence, then indeed we not only abjure, but pronounce it a bar against all spiritual growth and strength: but if its object be to ascertain the deeper meanings, and to develop the genesis, and spirit, and aim, of the Scripture, we maintain that we are but stating the necessary preliminaries of its successful prosecution. The anatomist does not find the mind *in* the body, howsoever subtle and delicate be his examination. He must have an antecedent faith in the existence of mind apart from the body, and then he will find satisfaction in his analysis of the physical functions of the mind. So, a mere historico-philological examination of the words of Scripture, unsupported by a living, self-appropriating faith, will not, in all their glorious beauty, find those words as the stars which are "lights around the throne of God." On the contrary, impatient of all sense of ignorance, unwilling to confess its partial knowledge, echoing no voice, and reflecting no image from within itself, it will adopt ill-formed conclusions, reject what does not square with its own local experiences and self-conceits, and then call upon the world to believe that it has demolished the genuineness, and even the authenticity of the Bible.

And perhaps the world will believe it, unless the Church see clearly the true method of Biblical criticism, and with an unwavering energy bear her witness in behalf of Christ. As long as she keeps her eye fixed upon the Son of Man, as long as she can authenticate her faith by a holy obedience, and by making men feel the depth of their own wants and how they are all satisfied by Him Whom the Bible reveals, she has nothing to fear. Unbelievers may pronounce her faith blind credulity; but she, walking in the light of a truth, at once seen and unseen, and under the guiding power of the Spirit, will exhibit more and more profoundly the divine order of which the Bible is at once the Record and the Revelation. There are great depths of meaning in those simple words, "If any man *will do His will*, he shall know of the doctrine."

ART. IV.—LIFE AND CHARACTER OF HENRY CLAY.

To the Editor of the Church Review.

REV. AND DEAR SIR :—

You request me to prepare a memorial of Mr. Clay, which shall contain a sketch of his life, and a notice of his religious character, and of his closing hours. At the same time you kindly relieve me of the embarrassment I should feel in attempting to give the personal recollections which you wish me to introduce, by allowing me to adopt the familiar form of a letter. It is the consideration that your readers will expect nothing elaborate or complete in this form, that alone emboldens me in the few days that I can command for this purpose, to comply with your request.

Every great name has its concrete of associations, which at once awakens a defined feeling in the heart. The three great names of the last forty years of our history—"the first three"—Calhoun, Clay, and Webster—awaken, each, characteristic feelings. There is a peculiar tone and ring to each. That of Mr. Clay falls, in a rousing tone, on the ear of the people of this country. The name of Mr. Calhoun greets us like the clash of cymbals—clear, keen, cold, and brilliant. That of Mr. Clay comes to us like a rich melodious blast of the bugle, cheerful, brave, hopeful, and equally inspiriting when sounding for a charge, or celebrating a victory, or giving the signal for an honorable retreat. The name of Mr. Webster suggests the booming of heavy artillery—which at the same time makes majestic music and does terrible execution. They were all great in heart, in intellect, and in will; but in each these elements were differently and characteristically combined. While the will predominated in Mr. Calhoun, and the intellect in Mr. Webster, in Mr. Clay there was—and that was the secret of the intense devotion of his friends—a predominance of heart.

The chief incidents in the life of Mr. Clay, recalled by his recent death, are fresh in the public memory.

Less is known of the boyhood and early youth of Mr. Clay than our curiosity craves. He was the seventh child of the Rev. John Clay, and was born in Hanover County, Virginia, April 12th, 1777. His parents were of English origin. His father was a man of great vigor and purity of character, and

his mother a superior and estimable person. His mother was married a second time, to Captain Henry Watkyns, a worthy man, who appears to have appreciated and been kind to Henry. Little is known of his life until the fourteenth year of his age. Two glimpses of his boyhood are obtained. He passes momentarily before us on his way to mill, mounted on the top of a bag, thrown over a pony, with a rope-bridle in his hand—"the mill boy of the slashes;" and again we get a glimpse of him in the log school room of Mr. Peter Deacon, as a lank and loosely-knit boy, making his way in reading, writing, and arithmetic "as far as practice."

In 1791, in his 14th year, he was placed in Mr. Richard Denny's store, at Richmond. Here, however, he did not long remain. His step-father doubtless discerned his rare gifts. So we infer, from the language of Colonel Tinsley, his intimate friend, to his brother, Mr. Peter Tinsley, clerk of the high Court of Chancery of Virginia, when he applied for a situation for Henry in his office. Mr. Peter Tinsley said there was no opening for the lad. "Never mind," said the Colonel, "you *must* take him." Mr. Watkyns and Colonel Tinsley had manifestly concluded that all Henry wanted was a chance and a start.

This *was* all he needed. And now behold him in the office of Mr. Tinsley, among the dapper city clerks, a tall, awkward boy, in his suit of Virginia "pepper and salt" homespun—"the tail of his coat standing out from his legs"—says Roland Thomas, the senior clerk—"at an angle of forty-five degrees, like that of a dragoon." The clerks looked askance, and smiled at first—but not long. He had a brain, that was not clothed in homespun. He had a tongue which seldom failed to express more sense and wit than that which called it into play. He was soon felt to be the "first," though the "last," and youngest of them all. The clerks went out in the evening to amuse themselves after the fatigues of the day, and left young Clay at his books, and found him there when they returned, and left him there when they went to bed.

There must have been something winning and attractive about this homespun boy, to have drawn to him the notice, patronage, and affection of the venerable Chancellor Wythe, whose occupation frequently called him to Mr. Tinsley's rooms. He obtained young Clay's services as an amanuensis and secretary; and, becoming attached to him, and perceiving his great capacity, gave him the use of his library, and superintended his legal studies. He became the patron, friend, and guide of the interesting and aspiring youth.

In a rhetorical society formed at Richmond, at this period, he at once took that position of a LEADER, which he has ever since held in all the associations in which he has been placed.

Having been entered as a regular student of Law in the office of Attorney General Brooke, he obtained a license to practice at the age of twenty. He immediately removed to Lexington, Kentucky; and after a few months of delay and preparation, commenced the practice of the law at Lexington. Here he became at once conspicuous. A formidable competitor of the oldest and most distinguished members of the bar in Lexington, he continually added to the fame with which his entrance upon life was signalized by his growing power and experience, his wonderful elocution, his ready wit, his vigorous and clear argumentation, and his generous and magnanimous character.

In 1799, he married Lucretia Hart, daughter of Colonel Thomas Hart, of Lexington. By this lady he had eleven children, five sons and six daughters. Of these, only two sons survive.

Mr. Clay first entered the field of politics during the administration of John Adams; and took a strong stand against the Federal party, and in favor of Mr. Jefferson and his policy.

In 1803, Mr. Clay was elected a member of the State Legislature of Kentucky. In 1806, he was chosen to fill up the unexpired term of the Hon. John Adair, in the United States Senate, who had resigned his seat. The term closed the 4th of March, 1807. At this early period he delivered a speech on Internal Improvement. In 1807, he was again elected a member and the Speaker of the Kentucky Legislature. After two sessions of service in that capacity, he was again chosen to the United States Senate, for the unexpired term of two years of the Hon. Buckner Thurston, resigned.

From this period the career of Mr. Clay becomes conspicuous and national. In 1811, he resigned his seat in the Senate, that he might become a candidate for the House of Representatives, to which he was, by a triumphant majority, elected. The prospect of war with Great Britain excited his intense interest, and he desired a post of more popular influence than that of the Senate. He was elected Speaker of the House on the first ballot, by a majority of thirty-one, out of one hundred and twenty-eight members present. To this honorable post he was elected six times, viz: in 1811, 1813, 1815, 1817, 1819, and 1823, and occupied the chair in all about ten years.

Here his great qualities as a parliamentary leader were immediately displayed. He urged the prosecution of the war

in a few speeches, in which, as reported, we find more of force and less of splendor than we should have anticipated at that early period of his life; and upon a theme so congenial to his brilliant and daring character. "From the height of the chair he ruled the House of Representatives by the energy of his will, and upon the level of the floor he exercised a control almost as absolute by the mastery of his intellect."*

War was declared by the United States against Great Britain, in June, 1812; Mr. Clay and Mr. Calhoun being its most active and efficient advocates. In May, 1813, his majority for Speaker was thirty-five. In January, 1814, he was appointed by President Madison one of the Commissioners to negotiate a Treaty of Peace with Great Britain. The provisions of the Treaty of Ghent were such as met with the general approbation of the country. None of the Commissioners were more unyielding in the vindication of the rights of his countrymen, than Mr. Clay.

During his absence in Europe, Mr. Clay had again been elected a member of the House of Representatives. His name is henceforth identified with the history of the country. In 1815, he was reelected Speaker. In 1817, he was again chosen Speaker by one hundred and forty votes out of one hundred and forty-seven; and in 1817, by one hundred and forty-seven votes out of one hundred and fifty-five. During these Sessions of Congress, Mr. Clay became the prominent champion of a system of protection to American manufactures; a system of internal improvements; and the acknowledgment of the independence of the South American Republics. In 1819, Mr. Clay made his great speech against General Jackson for his conduct in the Seminole War. This was a crowded and splendid period of his career. Private affairs required his presence at home, and accordingly he resigned his office at the opening of the second session of Congress in 1820. On the 16th of January, 1821, he resumed his seat, and as a member of that body he effected the famous Missouri Compromise—a measure regarded by himself as one of the most important services which he ever rendered to his country.

In the Seventeenth Congress, Mr. Clay did not sit. Having somewhat restored the pecuniary losses to which he had been subjected, he again entered the Eighteenth Congress in 1823, and was again reelected Speaker. Previous to this period he had been named among the candidates for the Presidency. The Legislature of Kentucky, in 1822, and that of Missouri

* Mr. Senator Hunter.

and Ohio, in 1823, had nominated him to succeed Mr. Monroe, in 1825.

No portion of our political history has been more canvassed than that in which Mr. Clay gave his influence to the election of Mr. Adams against General Jackson; and afterwards became Secretary of State during his administration. The subject of the alleged conspiracy, and corruption of Mr. Clay, is treated at great length and with much ability by Mr. Colton. It is believed that in the light subsequently shed upon this transaction by the individual who made the first charge of corruption, public sentiment has fully acquitted Mr. Clay of a crime, and convicted him of a mistake. Mr. Crawford wrote to him, exonerating him from the charge of corruption, but adding—"candor compels me to say, that I disapproved of your accepting office under him."

Mr. Clay shone no less in the office of Secretary of State than in the position of Speaker and member of the House. His business habits were prompt and accurate, and fitted him admirably for an administrative function.

After the election of General Jackson, Mr. Clay resided on his farm in Ashland. In the autumn of 1831, he was elected to the Senate of the United States by the Legislature of Kentucky. At the same time he was nominated at Baltimore by the anti-Jackson men as a candidate for the Presidency; but in the election he was defeated by an overwhelming majority. He continued in the Senate until 1842. During this period, Mr. Clay carried the celebrated Tariff Compromise Bill, which settled the nullification question of 1833. He also brought forward his famous Land Bill, to distribute the proceeds of sales among the States, which passed both Houses, but which General Jackson refused to sanction. General Jackson also vetoed the bill for the re-charter of the Bank of the United States.

The nomination of General Harrison for the Presidency was a great disappointment to Mr. Clay and his friends. In 1842, he retired to Ashland. In 1844, he was unanimously nominated by the Whigs as a candidate for the Presidency, and defeated by the Democratic nominee, Mr. Polk. In 1848, he at first declined to his friends to run again for the office; but was persuaded by some injudicious persons to allow his name to be used at the Convention. This subjected him to the humiliation of a rejection by the Convention in favor of General Taylor. Elected by the Legislature of Kentucky as Senator of the United States, he took his seat in that body in December, 1849; and was greatly instrumental in securing

the passage of those measures known as "the Compromise," which gave peace to an excited, alienated, and distracted country.

Such is a very rapid and meagre sketch of the public life of Mr. Clay. Before I proceed to the consideration of his character as a Christian, it may be well to make some estimate of him as a Man, an Orator, and a Statesman. It often aids us in our estimate of the Christian character of an individual, to know what he was before he assumed that character.

The elements of Mr. Clay's nature were very noble and "kindly mixed." He came upon the stage of action with a marked and defined character, which he maintained until his death. Such as he was in the office of Mr. Tinsley, such he continued to the end. Probably no man of his time, who passed through so many scenes of excitement and temptation, which were calculated to revolutionize the character, remained, in his subjective being, so nearly the same at seventy years of age, as he was at seventeen. Most of us, on looking back at a period of boyhood or early manhood, are wont to say, in view of the difference of character and sentiment between that period and the present, that we can scarcely believe in our own identity. I think Mr. Clay could have had but little, if anything, of this feeling. He was singularly the same in character throughout his entire career. His character developed, but did not change. It towered higher and spread wider, but the same sound "heart of oak" was the centre of its being, and the same green leaves ever waved in the sunlight, and the same sweet music was heard among its branches. His intellectual judgments, his opinions, and his public policy, were also, from the beginning to the close of his career, almost identically the same. He struck the same notes at the end as at the beginning of the lofty lyric of his life. Yet inasmuch as his opinions and his policy were founded on broad principles of moral and constitutional justice and wisdom, they never left him loitering behind his time, but enabled him to keep abreast with all true and steady progress, and to adjust his measures to the new exigencies of a rapidly expanding age and country. No man could say, when the reins were in his hands, that the steeds which bore on the Car of State proceeded with a languid or laggard pace. Neither could any man say that they were allowed, or would be allowed, to *run away*. It is believed that only on one important point of public policy did he ever change his mind. In that instance, with characteristic manliness, he frankly avowed a change of opinion. In this respect he differed from his great southern rival, Mr.

Calhoun, who, by a species of political metaphysics, was in the habit of contending that in all his changes he changed only in appearance, only in conformity to the change of circumstances, that the real change was in the state of the question, that if he went backward it was only to get a better start to go forward, and that if he turned aside, it was but the tacking of the ship, which was made necessary by adverse winds, and that it was in fact part of an onward progress in the first and right direction. The essential sameness of Mr. Clay in earlier and later life, made it seem strange to persons who had not seen him until recently, to find him old and feeble in body. It struck them as unexpected and incongruous. I have often noticed the sensation of surprise and melancholy which the appearance of Mr. Clay created in the minds of those who saw him for the first time within the last two or three years. He had so long been known as *Harry Clay*, and *Harry of the West*,—his name was so much the synonyme of vigor, and splendor, and daring; his productions continued to exhibit so much of the same characteristics of vivacity and genius, that it was difficult to conceive of him as otherwise than in the prime and power of life. Even so late as the last Congress, in which the Compromise was effected, there was that in his tone, and manner, and style of thought, which suggested an idea of incongruity between a body so aged and worn, and a mind so fresh, vigorous, prolific, and persistent as that which he constantly displayed.

Mr. Clay was undoubtedly a man of warm affections and of quick sympathies and sensibilities. He had also a generous and magnanimous disposition. These qualities of heart, shining through manners which derived from them a matchless charm, made the admiration which was felt for him full of devoted and enthusiastic affection. To these attractive traits of character there was added a bravery of spirit that was truly grand. No man ever impressed me with such a conviction of his moral courage as Mr. Clay. To this there was added a will every whit as rigid, though not so rough, as that of his great antagonist, General Jackson. Nor can there be denied to Mr. Clay, by those who scrutinize his life most closely, an honest adherence to his convictions of truth and public duty. He adhered to his favorite measures of policy, and defended them with new zeal, when it was evident that they did not gain the suffrage of the masses. He would have liked the office of President of the United States; but I do not doubt the sincerity of his declaration, that he had "rather be right than to be President." He would not have sanctioned

any measure of public policy which he did not believe to be wise and just, and of public benefit, for any office in the gift of man. That he was ambitious, he himself would not have denied. That having enjoyed the stimulus of affectionate admiration for years, he would have felt its absence, his friends might have admitted. That he was sometimes impatient and impetuous, and, in the eager prosecution of his great schemes, peremptory, he himself, with beautiful ingenuousness, was ready to concede. But that his ambition was ever other than a desire of fame, honor, and affection for meritorious services; or that he entertained fixed and malignant resentments, or was unwilling to acknowledge and atone for hasty injustice, cannot be admitted. The grand secret of his lofty tone, his daring defiance of his enemies, and his intrepid attitude, was the strong self-consciousness that he was honest in his intentions, honorable in his feelings, and true to his convictions. Now that party passion has died away, this is almost universally admitted.

Such was the *morale* of his character. To his honesty and fearlessness in the discharge of duty, all classes of politicians now give their testimony. "I believe he was as pure a patriot as ever participated in the councils of a nation," says Mr. Cass. "He led where duty seemed to indicate," says Mr. Seward, "reckless whether he encountered one President or twenty Presidents, whether he was opposed by factions or even by the whole people." His opinions were always known. His course was always open. "He was the most reliable of Statesmen."

The characteristics of Mr. Clay's intellect, his powers as an Orator, a Statesman, and a party and parliamentary leader, may be culled from the Obituary notices pronounced in Congress on the occasion of his death. A more admirable, complete, and discriminating portraiture of Mr. Clay could not be drawn, than that which may be produced by a combination of the addresses of Messrs. Hunter, Seward, and Breckenridge. As a thinker, Mr. Clay did not adventure, and would not have excelled, in the region of metaphysics. Neither as a Statesman, did he, like Burke and Guizot, enter deeply into the philosophy of Government and History, deduced from a profound analysis of the nature and capabilities of man, and a perception of the subtler and remoter causes in the philosophy and spirit of the age, which shape existing, or determine the character of coming institutions—connected with just views of the purposes of God in the government of the world. But within his chosen range, he was a most sagacious, accurate,

and successful thinker. He *thought* with a view to *act* wisely, justly, and for the good of his country. In the power of imagination he was gifted, but not preëminently. In Rhetoric he blended frequent excellencies of the highest order, with not unfrequent examples of carelessness and inelegance. But as an Orator, he was unequalled. In some single characteristics he had his peers and his superiors; but in that rare combination, which makes the great Orator, it is believed that he was without a rival. In voice, gesture, expression, self-possession, clear and rapid thinking, sagacious detection of the fallacies of an opponent, apt phraseology, wit, humor, heart, passion, energy, intrepidity—in all that which makes up the Orator—the man who convinces, persuades, stimulates, and prompts to action—in all this he must be admitted to have surpassed all his great rivals and contemporaries. As a leader in Congress, and as a practical Statesman, he had no superiors. In the ability to reconcile conflicting interests and harmonize angry factions, and overcome his own personal feelings and predilections for the public good, by measures which should combine wisdom, forbearance, justice, and benevolence to all, without the sacrifice of honor on the part of a portion or the whole of the country, he has repeatedly shown himself superior to all the Statesmen of his time. So far as human eye can see, no man but Mr. Clay, or at least not all other men without Mr. Clay, could have effected the Missouri Compromise of 1821, the Tariff of 1833, or the Compromise of the last Session. Many men may show great power in wielding the passions of a section or of a party. Few men, are great enough at the same time to encounter the passions of all parties, and overcome their own, and bring conflicting interests and roused feelings into harmony and agreement. In this respect, Mr. Clay has shown himself preëminently great.

From a sketch of Mr. Clay's life, I have been betrayed into an analysis of his character at a greater length than I had proposed. It remains for me to say something of his religious character, and of his closing days.

I somewhat shrink from the task of giving a candid exposition of my own views of his religious character previous to his last sickness, lest from the account which I have elsewhere given of his closing days, there may be some sensation of disappointment in finding a difference between the warm language in which I indulge in reference to his religious state at that time, and my estimate of his spiritual condition at previous periods of his history. But history and biography are profitable only as they are true, and delineations of char-

acter are valuable only as they are discriminating and just. All that I have to say upon this subject proceeds upon my conviction that there *was* a marked difference in his religious sentiments and feelings during his last illness, and those which he had entertained previous to that time. That I may arrange my remarks with some degree of order, I will speak of his views and feelings previous to his Baptism—after his Baptism until his last illness—and from his last illness until his death.

Mr. Clay was never sceptical. He always believed in the great fundamental doctrines of Christianity. Yet, it is well known that for a large portion of his life he did not profess to be under the sway of religious principle and feeling. He exhibited a style of character which I have found much more frequently at the South than at the North—that of a man who does not shelter his inattention or disregard to religion under the plea of doubt or unbelief. He frankly avowed that he believed the Christian system, but did not realize it in his own experience and life. "I am not a professor of religion—I wish I were—I trust I shall be." This was his manly and ingenuous confession. Even when he yielded to the wicked and silly practice of duelling, he did not vindicate or extenuate the guilt and folly of the proceeding. "I owe it"—he remarked in a public address—"to the community to say, that whatever heretofore I may have done, or by inevitable circumstances may be forced to do, no man in it holds in deeper abhorrence than I do the pernicious practice of duelling. Condemned as it must be by the judgment and philosophy, to say nothing of the religion of every thinking man, it is an affair of feeling about which we cannot, though we should, reason."

It is due to the truth to say, in this connection, that while it is freely admitted that Mr. Clay, for a long time, led a gay and worldly life, he was never the victim of those gross and debasing vices with which he has been so wantonly charged by the spirit of party animosity. I speak this on the testimony of those who know the whole truth upon the subject. In this, as in many other respects, Mr. Clay has been pursued with the most cruel and malignant exaggeration and misrepresentation.

The following extracts from a communication of Bishop Smith of Kentucky, which he has kindly allowed me to use on this occasion, illustrates the fact, that Mr. Clay has always believed in Christianity, and always hoped to become a subject of its saving power.

"I reached Lexington," writes the Bishop, "in the fall of 1830, just after the opening of the celebrated Medical School,

once so flourishing there, and learned that one of its most distinguished Professors, in his introductory Lecture, had gone just as far as he dared, and farther than prudence would justify, in insinuations and side-thrusts unfavorable to Christianity; and that upon retiring from the hearing of the Lecture, Mr. Clay remarked that he should like nothing better than an opportunity of meeting that champion, boastful as he was, on a proper arena, and demolishing his sophisms."

"About sixteen or seventeen years ago, while I was yet Rector of Christ Church, Lexington, of which his lady and his only surviving daughter, Mrs. Ann Erwin, were members, I was suddenly called up in the dead hour of the night to witness the most thrilling and awful scene which has marked my eventful ministry—the death of Mrs. Erwin, a few weeks after her confinement, without a moment's warning. She was dead when I and the Doctor (who had been sent for at the same moment) arrived; and the shrieks of the children and of warmly attached domestics, were enough to move a heart of stone. Mr. Clay was in Washington. The duty of announcing the sad event fell upon me; and I shall never forget the feeling and solemn manner in which he replied. Greatly did he rejoice that his only daughter had died a Christian, and earnestly expressed the wish that he might become one."

"During scenes of domestic trial and affliction, and friendly, familiar intercourse, I had frequent opportunities of pressing upon him the duty of personal religion, and was always listened to with respect, and sometimes with real emotion; and never without a cordial admission of the claims and importance of religion. At such times, however, I made up my mind that the probabilities were greatly against his taking a decided stand upon the subject until his Presidential aspirations should either be realized or defeated. And yet his convictions matured so rapidly *that he did take his stand* in the midst of his political career."

The following passages from a letter of the Rev. Edward F. Berkley, the Pastor of Mr. Clay, at Lexington, will be read with the deepest interest:

"You ask me 'to furnish an account of Mr. Clay's Baptism, and such other memoranda of his religious history as you (I) think might be suitable for such an article, as on this subject you intend to write.'

"I have been acquainted with Mr. Clay and his family for seventeen years, and for the last fourteen years have been Rector of the Church in which they worshiped; and have known them as a Pastor usually knows his people.

"In his words and actions, Mr. Clay always expressed a very high respect for the institutions of religion, and great confidence in its divine authenticity. He usually attended Church with his family, once a day on the Sabbath, when he was at home, but not so regularly before, as after he joined the Church. He evidently came to think more seriously, and feel more deeply on the subject of religion, two or three years before he avowed his purpose to embrace it.

"At the time of his Baptism, our present Church edifice was in the course of construction, and we worshiped in the best place we could find. Under these circumstances, he preferred being Baptized at home, and as one place was to us then as sacred as another, I did not hesitate to assent to it. The Baptists, all over the country, insist that Mr. Clay was *immersed*. It would have suited me as well if he had been; but he was not, and expressed no solicitude whatever as to the mode in which he should receive that ordinance. He was Baptized in the parlor at Ashland, on the 22d of June, 1847. He took his first Communion in the Chapel of Morrison College, where we then worshiped, on Sunday, the 4th of July following; and received Confirmation in the same place, on the 18th of the same month. The vessel which contained the water from which he was Baptized, was a very large cut glass vase, presented to him by a manufacturer of such ware in the city of Pittsburg.

"When I was about to begin the service, his family, and several friends being present, I saw that he had not a Prayer Book, and suggested that he might be aided in answering the questions in the service, by using one. He replied, 'I think I shall be able to answer them'—and he did answer them with great emphasis and with deep emotion.

"He felt a lively interest in the prosperity of the Church, and concerned himself much in the erection of our present Church edifice. He attended all the meetings of the congregation which were called, with the view of giving point and efficiency to our plans, and aided by his counsel and his means in bringing the work to a successful completion.

"I never knew a person to be more deeply interested in arriving at the *truth* in religion, than Mr. Clay. He did nothing by halves. In all that relates to man's salvation, he wished to understand the Christian system thoroughly—the nature and evidences of regeneration—justification by faith alone in the merits of our Lord Jesus Christ, &c. After his mind had been drawn to an investigation of the claims of religion upon himself, I scarcely ever met him at his office or at his house,

that conversation did not turn upon this subject, in the course of which, he would ask many questions in reference to the doctrines and teachings of Scripture.

"On one occasion, about three years ago, he became very ill. Being absent from the city, I did not see him until he had gotten better. When I entered his room, he arose, and taking my hand in both of his, he said, with tears in his eyes—'My dear Sir, I am very glad to see you; I have been ill; I have been very near the grave, and I was surprized at the composure, and even pleasure, with which I was permitted to look into it; and my feelings kindled almost into rapture, when I thought of that better world beyond.'

"Of his deep earnestness in a preparation for that better world, from his first assumption of the vows of religion, I have always been well assured."

This testimony of Mr. Berkley, who had the best advantages for knowing Mr. Clay's character and feelings, is very gratifying and satisfactory. There can be no question of his sincerity. That he was penitent, believing, earnest, and faithful to his own convictions of the duty which his new character of a professed disciple of Christ imposed, no man who knew him can for a moment doubt. Least of all, do I doubt it.

But that those convictions were as yet somewhat imperfect—that his views of truth, and feelings of duty, on some points, fell somewhat short of the usual standard of earnest Christians, cannot be disguised. His views of the sanctity of the Christian Sabbath, and of conformity to the world, were, in my judgment, defective.

In the communication of Bishop Smith, from which I have already quoted—after stating that several years ago Mr. Clay expressed to him the opinion that religious people were injudiciously over-strict, in their views of the Sabbath—he remarks—"At this time his ideas were decidedly prudential and worldly. But, in my opinion, he never rose above the standard of his early years in this respect—his father being a Baptist Minister, and his half-brother, Porter Clay, being still one,—who, at the West, were notoriously remiss in this particular. Even after his open profession of religion, though he often took pains to regard the Lord's day, he sometimes seemed to me needlessly to put dishonor upon it, by commencing or continuing his journeys regardless of it."

I am constrained to admit that there was sometimes, during his residence at Washington, an appearance of the same carelessness in reference to the Sabbath, both in the matter of

journeying, and in that of society, and of visiting and receiving visits.

On the other point, of conformity to the world, Mr. Clay often grieved many of his pious friends. It was well known that after his return to this city, he went, after a public announcement in the newspapers that he would be present, to a little, low, third-rate theatre. The papers announced his presence more than once at theatres in other portions of the country. At public balls he was present on several occasions.

I have a vivid recollection of a singular conversation which I had with him on this subject. Walking in the grounds of the Capitol, on one of those evenings when the Marine band assembles a host of citizens, strangers, and children, to enjoy the music, the scene, and the society, I encountered Mr. Clay. He accosted me with his mellow voice—"ah, Doctor! so you are here in this *gay* scene?"—laying an arch emphasis on the word *gay*. "Yes," I replied, "in this gay and *innocent* scene, Mr. Clay!" "Well, now," he replied, "I would be obliged to you if you could make me see any real difference in point of innocence between this scene and theatres and balls, which I have lately been much censured for attending?" He then told me that he had just received some anonymous letters, expressive of censure and regret for his having lately attended a great ball at Philadelphia. He seemed to be annoyed by these communications. I told him I was glad that his attention had been called to the subject, though I did not approve of the manner in which it had been done—that I thought his example in this respect had done great harm to the cause of religion—that I knew it had grieved many pious persons in our own congregation—and that I hoped he would see reason to take a different view of the subject from what he appeared to do. I then asked him if he was serious in the request that I should show the difference between such a scene as that we were then enjoying, and a theatre or ball room. Assuring me that he was, I then stated such points of difference as suggested themselves to my mind. He was not satisfied. I then asked him what was the meaning of the vow of Baptismal renunciation? What he meant by it? What the many Scriptures which denounced conformity to the world, meant? They mean something. What is it? He answered, with a clearness and fullness that showed that his mind had been acting upon the subject. The substance of his answer was this: "They implied an absolute renunciation of all things that were, in themselves, morally evil; and the absence of such love and devotion to anything in life, whether business or pleasure, as

would interfere with the true and supreme love and loyalty of the heart to God." We discussed the subject at some length. In the course of his remarks, he contended that equally good and holy men took different views upon the subject; and reminded me that many respectable persons of my own profession, in England, were in the habit of attending balls, theatres, and even horse-races. I acknowledged that a very few English Clergymen might still allow themselves these indulgencies; but that they were a by-word and a reproach for this very reason—"horse-racing and theatre-going parsons," being the term by which it was usual to designate those who were a disgrace to their profession." I then playfully remarked, that if he belonged to this Diocese, he might have the *Canon* which prohibits attendance upon theatres *fired off* against him. He replied, that he had been too much accustomed to be fired at, to be much alarmed at Ecclesiastical guns. When we parted, it was with an admonition on his part not to draw the cords *too tight*—which I returned by begging him not to leave them *too loose*. The interview was very animated and interesting. I do not know that he ever changed his opinions on this subject; but I do not believe that if he had gone out into the world, after what he had learned in his sick chamber, he would ever again have been found in such scenes.

It is well known that Mr. Clay attended the Senate but once during this Session, and uttered but a few sentences on some unimportant point. I remember to have felt at the time that I had probably heard his last words, in that scene of his glory. So it proved. He was very feeble, and afterwards told me that the slight exertion had so shaken his nerves, that, for an half hour after, he could not sign his name.

On my first visit to his chamber, he told me that his friend, Dr. Jackson, wished him to remove to Philadelphia; but that unless he could see reason to entertain a more favorable opinion of his own case than he then did, he should feel that it was useless for him to change his residence. He said that he was not unwilling nor afraid to die; that he trusted in the merits of his Redeemer for acceptance; that if his present sickness were to be fatal, he should wish it might be God's will, that it should not be protracted; but that he hoped to be able to be resigned to whatever He might order. He desired me occasionally to visit him and hold religious service in his room, as he could scarcely hope again to attend the public services of the Church. I accordingly made an appointment with him for that purpose. I do not know that I can give a better idea of my first visits and impressions, than by copying the record

of some of my early interviews with him, which I made at the time.

"At this visit, (my second visit,) I asked Mr. Clay distinctly, whether he received the great doctrines of the Gospel as set forth in our Church, and rested his personal hopes of salvation on the death and mediation of Jesus Christ? He answered warmly that he did, and that those great and saving truths commended themselves to him, more and more, day by day. At the same time he spoke with feeling and interest of his attempts to conceive of Heaven, of his view of the Saviour there, and of the kind accommodation to our nature, in the scheme of Redemption, in its presentation to us of God in our own nature, that our thoughts and affections might gather around and be fixed on Him."

"On Sunday evening, (Jan. 24,) I held a religious service in Mr. Clay's room. He was greatly fatigued; and I was compelled to be brief. He seemed much gratified at the interview and service. He does not now look at the Gospel in a Theological or intellectual light; but he lays hold of it as a practical remedy, with a simplicity and teachableness and faith that, in so great a man, is very beautiful. I was touched by his evident humility. The service which I used was the office for the visitation of the sick; and in addressing to him the faithful and searching exhortations of that service, he was affected to tears. Manifestly he is growing, in humility, self knowledge, and spiritual insight. I believe his attitude before God and the Saviour is just that of a little child, who asks for guidance and receives it with a teachable and happy spirit."

"Called on Mr. Clay last evening, (Feb. 3d,) and was received by him in the most cordial and affectionate manner. He was considerably spent by a fit of coughing, and was very anxious to hear of his wife's condition—the report of her extreme illness having reached him, by telegraph, that day. Again I am struck with Mr. Clay's *gentleness*. He spoke of his wife's religious character with much praise and satisfaction. He said it would indeed be melancholy if, after having lived so many years together, one or the other should die while they were apart; but he trusted that if such were God's will, he should be sustained under it. He also observed that one of his greatest comforts was the knowledge that she would be peaceful and sustained under it; as he had always found her able to bear with patient resignation the sorrows to which she was subjected. He then added, with great emotion, that they had experienced great sorrows. I said to him that it was no doubt in mercy, for, that with a career of triumph and a fame like his, he would have been likely to have been absorbed by this world, and to have made no preparation for another. In this remark he acquiesced, but added, that it was more the way in which he had observed that Mrs. Clay bore those sorrows, than the sorrows themselves, which first turned his serious attention to the difference between them and to his own personal salvation. He said he was much struck with two things; viz: that her religion greatly deepened her affections, and yet enabled her to give up the objects of them with more peacefulness and resignation than those whose love was less. In this result he felt that there was a power higher than *Nature* could impart—a *Divine* power. I could not but feel how mighty is the influence of Christian character and example, when it exerted so much power on a man of the high intellect and impetuous character of Mr. Clay."

After this I was in the habit of visiting and holding a religious service with Mr. Clay frequently,—at one period, as often as every day. On these occasions I usually read a portion of Scripture, making brief and practical comments on it, and selecting it with a view to bring out the main doctrines and duties of the Gospel in some degree of order; and closed with some prayers from the Liturgy and such extemporaneous

petitions as seemed appropriate to his condition. In these interviews I had an opportunity to hear him converse and express his opinion on many interesting topics, and to ascertain many of his sentiments on religious subjects.

What those were has been already stated in general terms by Mr. Berkley and myself. He never entered into any lengthened exposition of his views of the Church, Ministry, and Sacraments; but I know of his having given his approval to the sentiments which I expressed upon these subjects from the pulpit; and the references which he made to them, in conversation, were such as coincided with the opinions which I was accustomed in public and in private to proclaim. His whole character, and life, and style of thinking, rendered it impossible for him to adopt ultra views upon any of these subjects.

There was a touching and indescribable charm and interest about Mr. Clay in his sick chamber. I was often led to admire the manliness with which he avowed his Christian hopes to his friends, many of whom were not able to respond to them; and also the ease and grace with which he would bid me to proceed to the religious services I had come to perform, in the presence of visitors, some of whom were but little used to such sacred services. His affectionate manner and grateful appreciation of kindness, were very beautiful. I shall never have out of my ear and my heart, the gentle and sweet tones in which, when he was very much enfeebled, he would say after the religious services, which he seemed greatly to enjoy, "*thank you, thank you, thank you!*" A lady writes to the Rev. Mr. Berkley,—"*He is the most gentle, patient, and affectionate sick person I almost ever saw—thanks you for every thing, and is as little trouble as he possibly can be.*" This was strictly true. A little incident occurred in reference to myself, which showed, in a most touching way, his singular regard to the feelings of all around him. At the time when he was very feeble, and not expecting to survive but a few days, (though he afterwards rallied,) I was in the habit of visiting him every day. This visit was made in the afternoon. At that time, although he was able to be on his couch but about two hours, he was in the habit of being dressed as carefully, even to his boots and his watch, as if he were about to go to the Senate Chamber—a habit which showed his love of neatness and order, noticed by Mr. Underwood in his obituary address, and which it required a vast amount of energy to sustain—and then to see his friends before and after dinner. It so happened that on one occasion when I called, I found

him so exhausted that he was in haste to return to his bed, and was unable to join with me in my usual religious service. For several days after I was prevented from seeing him by parish duty. Mr. Clay sent for me, and expressed the fear that I had not been to see him, because he might have seemed irritable or impatient when I was last with him. I assured him that I had not observed the slightest evidence, as I had not, of anything but excessive weariness, and had been detained by unavoidable duty elsewhere. In the kindest terms he enjoined me not to allow him to become troublesome. So considerate—so kind—so humble—so fearful of wounding and giving trouble—how could it be otherwise, than that the favored group who were permitted to minister at his bed-side, learned to love him with a singular tenderness and tenacity of affection?

One scene which was briefly sketched in the funeral sermon—that of the administration of the Lord's Supper—has excited so much interest, and was in itself so impressive, that I will again quote from my diary, and then bring to a close these too protracted observations.

"At 3 o'clock I went to administer the Communion to Mr. Clay. I found him reclining on his couch, dressed, but in a state of great debility. No one was present but his son and his colored servant, James. After a few words had passed in reference to his present health, I proceeded at once to the service, and prefaced it with the following remarks, which I had prepared for the occasion: 'My dear Mr. Clay, this is a very serious and blessed service in which we are about to engage, if we enter upon it with a right preparation of heart. It becomes you in the solemn circumstances in which you are placed, to look over your past life, repent truly of every sin committed against your own soul, against God, and against your fellow men. Then turning your eye to Christ as the atonement for all sin, who is able and willing to save unto the uttermost all that come unto God by him, you should put forth a simple faith in his promises and grace, and accept his offer of pardon, justification, sanctification, and salvation. In this service of commemorating your Saviour's dying love, your mind should follow it, as it sets forth Christ's death for us; and your heart should go forth in all its expressions of penitence, prayer, and praise. You should regard the Sacrament as that appointment of Christ in which he gives you a visible seal and pledge of grace, pardon, and salvation; and while you receive the symbols of these gifts outwardly, you should take to yourself the gifts themselves, as your portion and your joy. And may your heart be strengthened by the felt presence of the Saviour, and cheered by an anticipation of soon entering upon the rest that remaineth for the people of God!'"

After saying this, I began the service. He joined in it with great feeling and solemnity; now pressing his hands together and now spreading them forth, his eyes closed and his lips often moving, as certain supplications and thanksgivings seemed most to commend themselves to his heart. I partook of the elements myself and then administered them to him and to his servant James. At the conclusion, I offered a prayer

that God would be graciously pleased to spare him a painful exit, and give him a peaceful and happy heart in death. His eyes were filled with tears. His son turned away to weep. His servant stood at a little distance, prepared to wait upon him, with an expression of humble resignation and deep sadness.

After the service I sat by his side, and he took and pressed my hand, as he was often accustomed to do.

"I then asked him if there was anything which, as a dying man, he would wish to confide to me as a minister of God, or any commission which he would prefer to have me rather than another to discharge; or any restitution which he felt ought to be made before he died. He replied, thanking me, that he believed there was none; that his temporal affairs were settled; and that he had nothing to weigh upon or disturb his mind. I expressed my satisfaction that he had been able thus satisfactorily to set his house in order. He said that he had done so some time since, and could have wished if it had been God's will, that he might have passed off without the painful and protracted suffering to which he had been exposed. I endeavored to show him how needful it might be in the case of one whose life had been like his, to undergo such lingering suffering, that he might be disciplined into patient acquiescence, and be made to know what spirit he was of. 'Doubtless! doubtless!' was his reply, in a sad and yet very humble and acquiescent tone. Then begging me to see him occasionally while he should remain, he sank upon his couch for rest, and I left him.

"During all this service Mr. Clay's manner was very sad, but at the same time very peaceful and humble. He has no fear of death. His mind is perfectly clear and strong. He still expresses himself in his usual felicitous phraseology. He is still beautifully courteous and kind in his manner, and even yet maintains that majestic grace for which he has always been distinguished."

It will be remembered that this service was performed when Mr. Clay and his friends were in daily expectation of his death. Again he rallied. Then came the long and lingering death.

There was, even to the end, the same calm serenity, the same humble confidence in Him, Who, at that awful hour, stands forth before the soul that trusts in Him, VICTOR over Sin and Death. To one of his intimate friends, (Mr. Breckenridge,) he had said a little while before: "I am not afraid to die, sir. I have hope, faith, and some confidence. I do not think any man can be entirely certain in regard to his future state, but I have an abiding trust in the merits and mediation of our Saviour."

Gently he breathed his soul away into the spirit world.

"How blest the righteous when they die,
When holy souls retire to rest;
How mildly beams the closing eye;
How gently heaves the expiring breast.

So fades a summer cloud away ;
So sinks the gale when storms are o'er ;
So gently shuts the Eye of Day ;
So dies the wave upon the shore."

What associations gather, what thoughts arise, around the death-bed of such a man as Henry Clay ! But I must forbear.

I have thus endeavored, my dear brother, to comply with your request to give a sketch of Mr. Clay's career, of his religious character, and of his closing hours.

Though but few of the thoughts and recollections which crowded around my pen have been expressed, I fear I have extended this letter to an unpardonable length. Such as I could make it, in the few days of a sultry August, amid the cares of a parish, and the excitements and engagements connected with the close of a session of Congress,—I give it to you. Would it were worthier of its theme and its destination !

C. M. BUTLER.

Washington City, August 28, 1852.

ART. V.—LIFE AND CHARACTER OF BISHOP HENSHAW.

SINCE the issue of our last Number, our readers have all been saddened by the intelligence of the death of Bishop Henshaw.

It is not Rhode Island alone that mourns his loss; but the Church throughout this wide Union feels a painful bereavement. The sentiment is universal, that one of our brightest lights has been extinguished in a day of uncertainty and of storms; and, though we are confident that it is to be rekindled in a higher region, and a purer atmosphere than that of earth, yet to us it is lost, when most needed and best appreciated. When a man eminent as he was by his station, and still more distinguished by his personal qualities, falls in our midst, it is the duty of such an organ of the Church as this Review aspires to be, to preserve for the use of its readers some lasting memorial of his worth and services; and more especially is this incumbent on a Periodical, which was honored by his approbation, recommended by his suffrage, and enriched by his contributions.

Bishop Henshaw was born June 13th, 1792, at Middletown, Connecticut; although while he was still quite a child, his family removed to Middlebury, Vermont. Nature endowed him with that combination of blessings, which the Poet considered most desirable for man, the "*mens sana in corpore sano*." There was indeed a striking correspondence between his mental and corporeal organization. In his person, a robust intellect, and a high and manly spirit, were encased in a frame of great vigor, and capable of enduring the severest toils. His family were Congregationalists; and his is to be added to the many other instances, in which the descendants of the Puritans have returned with earnest affection to that Church, which their ancestors vilified and renounced, and have returned to become its ablest champions and most shining ornaments. That long list beginning with Leighton, and illustrated by the names of Tillotson, of Secker, and of Butler, will not end with Henshaw; it is even now rapidly enlarging, and shall go on more signally to accomplish the promise made to the Church; that the "sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the City of the LORD, the Zion of the Holy One of Israel."

At that time, however, the commencement of this century,

Vermont, exceedingly beautiful as it was and is in natural scenery, presenting such a picture of rounded hills, and grassy valleys, and clear-rushing streams, as can never be effaced from the memory of him whose eyes have once feasted upon it, inhabited too, by a race, of masculine vigor in mind and body, enlightened by general education, and exalted by a high moral tone, was yet singularly destitute of that accuracy and completeness of religious instruction, which it is the peculiar office of the Church to impart. Its condition in this respect may be inferred from two circumstances ; that there was but one Clergyman of the Church in the whole State, and that the family of the Henshaws, good, and perhaps religious people, according to their standard, were yet all unbaptized. In this condition of alienage from the Church, its future Bishop grew up. The cultivation of his mind must however have been carefully attended to, for we find him qualified to enter Middlebury College at twelve years of age, and to obtain the degree of Bachelor of Arts at sixteen. Such immaturity, it is to be presumed, would not now be accepted, either at his Alma Mater or any other respectable College in the Union. The year after his graduation, the kindness of his father enabled him to spend at Harvard University, where he had been received "ad eundem gradum." It was during this period, and in consequence of a visit which he made to his native place, that the first profound and durable impressions were engraven on his mind by the awful truths of religion.

The Rev. Mr. Kewley, who had been a Roman Catholic Priest, and who afterwards relapsed to that Communion, was, at that time, the honored and useful Minister of the Church in Middletown, Conn. It has been questioned whether Mr. Kewley ever did "ex animo" renounce Romanism, but there seems no good reason to doubt it. There is a class of minds to which he seems to have belonged, and of which we see many specimens at the present day, who are not deficient in acuteness and fertility, and are indeed sometimes redundant in both, but who seem to lack the self-determining power. They are like ships at sea, well-manned, well-appointed, with great store of canvas, but without a rudder. They sail beautifully on any given tack, but the first flaw drives them out of their course, and the most sagacious spectator cannot foretell what harbor they will finally make. With such persons, the defect is, almost always, moral as well as intellectual. They are, perhaps universally, characterized by an excessive egotism, showing itself under the phase of an inordinate vanity. At this time, however, Mr Kewley was laboring for the Church

with great energy and acceptance, and if his Protestantism never produced any other result, than giving the guiding impulse to young Henshaw's mind, we are still probably full sharers with the Church of Rome in the fruits of his labors.

By Mr. Kewley, Bishop Henshaw was baptized, and in token of his respect and gratitude he assumed his name as a part of his own. He soon began to cherish the thought of preaching to others those unsearchable riches of CHRIST, in which he himself now rejoiced; but he found his father seriously opposed to his entering on such a course. No doubt he was the pride of his family, and they hoped to see him acquire wealth and distinction, by the exercise of his powerful and undoubted talents. We have now before us a letter from him to his father on this subject, dated Boston, February 23d, 1809; which, while indicating that it is written by a boy, yet gives presage of what the man is to be. Filial reverence and submission are strongly and touchingly expressed, while yet he warmly and even eloquently vindicates the choice of his own soul, to seek the honor of serving God, rather than all the honors which man can give, or all the advantages which riches can offer. These elevated sentiments, conveyed in energetic, but rather timid language, present to us a youth such as we would wish a youth to be, with gentle affections, high impulses, and a mind rich even to redundancy.

When he returned to Vermont, and came into immediate daily contact with his family, the torrent of his enthusiasm swept away all obstacles, and they not only yielded to his views for himself, but relinquished their own hereditary faith and received the truth as taught by the Church; into which they were soon afterwards admitted by Mr. Kewley, who visited them for that purpose. In a short time, Bishop Griswold, then recently consecrated to preside over the Eastern Diocese, which embraced all of New England but Connecticut, came to Middlebury, in order to establish and extend by God's help, the work of Grace begun there. Under his authority, young Henshaw was commissioned to act as Lay-Reader, which in the then dearth of Clergymen, was a most important and useful office. Certainly it was so in the hands of this youth; for by means of his labors several congregations were established in a State which heretofore had been a wilderness, so far as the Church was concerned. But the temporary usefulness of zeal without knowledge could not satisfy so well constituted a mind as that of Mr. Henshaw, and he soon sought to be more thoroughly furnished for the blessed work of the ministry, by entering on a course of study at Bristol,

R. I., under the care of the venerable Bishop himself. Still officiating as Lay-Reader, he was there instrumental, in the absence of the Bishop, in bringing about that great religious awakening, which rejoiced the heart, and strengthened the hands of that man of God, in the year 1812.

It is an evidence of the Bishop's confidence in his discretion, as well as high opinion of his powers, that though still a Lay-Reader, he urged him to establish himself for a time at Marblehead, in Massachusetts; with the hope, that his zeal and labors might resuscitate an expiring Church in that place, a hope which was abundantly fulfilled. On the very earliest day, at which he could be canonically ordained, he was admitted to the Holy Order of Deacons by Bishop Griswold, in St. Michael's Church, Bristol, R. I.; his ministerial career, by one of those striking coincidences often observable in the affairs of men, and indicating the Providence which regulates them, thus commencing in the region where, after long years and arduous and successful labors in a distant field, it was to terminate. He was, almost immediately upon his ordination, chosen to serve in St. Anne's Church, Brooklyn, New York; where, from the honored hands of Bishop Hobart, he received the power and authority of a Priest in the Church of God, on the 13th day of June, 1816, being his 24th birthday. He was married in July, 1814, to Miss Mary Gorham, of Bristol, R. I.; an union which contributed greatly to the happiness of his future life.

In the spring of 1817, in the fulness of his youthful strength, he was called to St. Peter's Church, Baltimore; that post in which, for the next twenty-six years, that strength was expended so freely and so profitably, with so much honor to himself, usefulness to the Church, and advantage to the eternal interests of many priceless souls. The condition of St. Peter's at that time, was without precedent, as we trust it will ever remain without parallel, in our Communion. It owed to one man, the Rev. George Dashiell, great and continued prosperity; and to the same man, almost utter ruin, and the even heavier calamity of a lapse, happily but temporary, into the sin of schism.

The life and character of that man well deserve the study of every thoughtful investigator of human nature, especially in those of its phenomena which are connected with Religion. Within the last few months, at a great age, he has been taken from among us by that hand which consecrates what it touches,—the hand of Death; and therefore his errors and infirmities are to be dealt with gently, and even tenderly. But

they are matter of judicial and ecclesiastical history, and may therefore be rightfully used for the warning and instruction of others. He was undoubtedly a man of great and varied powers. With the outward gifts and graces of an orator, he had that boldness which is so necessary to dazzle and impress men, ardent feeling, lively wit, a powerful, though perhaps coarse imagination, and above all, keen religious sensibility. Thus endowed, he was capable of exerting a remarkable ascendancy over the minds of others, both as a Preacher and in private intercourse; and it would be unjust as well as ungenerous to deny, that this power was often used for the best purposes. Many careless persons first learned the worth of their souls, and the method of Redemption, from the energetic discourses of Mr. Dashiell, and an immense congregation, pervaded by intense devotional feeling, and distinguished for its religious activity, was built up and sustained by him.

All this time, however, he was conspicuous, for his contempt of the authority of the Church, for the bitterness of his invectives against those who sustained it, and for his insubordination in the Diocese of which he was a minister. But these things very little, if at all, affected his popularity; to many persons they were probably then, as to many persons they would be now, a recommendation. After a time, graver charges began to be whispered against him, and at length he was convicted of conduct indicating a licentious temper. Then, after a series of embittered struggles, a majority of his congregation compelled him to withdraw from his charge at St. Peter's; while quite an important minority followed him to a new place of worship, which he caused to be built, and where he set up a Church of his own, with an expurgated Liturgy, and a ministry free from the taint of Prelacy. Similar charges, however, to those which caused his first downfall, were, after a while, laid against him in this new sphere, and he at length left Baltimore entirely, and sought refuge in the forests of the West. There he preached for many years with his accustomed eloquence; leading, it is believed, an inoffensive life, until, within a few months, when on a visit to New York, his stormy career was closed by a very peaceful, and even triumphant end.

Now, without inquiring into his latter years, which we may trust were purified by repentance, it is an interesting psychological problem to ascertain what was his true character, while flourishing as the renowned Pulpit Orator of the great city in which he lived. Was he, after all, a misunderstood, perhaps imprudent, but yet really good and devout man? So, some

who once belonged to his congregation even now think ; but the evidence against him was too strong and too cumulative to allow dispassionate persons to take this most charitable view. On the other hand, was he merely a Tartuffe, a thorough and conscious hypocrite, while most loudly declaiming against sin in others ? It is difficult to believe this, when one learns with what zeal, with how little of a perfunctory spirit he discharged his manifold and arduous labors ; with what fullness of faith he even seemed to receive the Gospel, how he continued to extreme old age to spend himself in proclaiming it ; how he seemed to be in his own person cheered and sustained by it. When his cassock was stripped from him, and honors and emoluments were lost, he did not drop, as now superfluous, the mantle of Christian, and even ministerial profession, but continued to labor on to the last, as in a work that he loved.

His case, then, opens to us a glimpse of one of the depths of the human heart ; and shows how even gifted men can reconcile, not once, but for a course of years, indulged sin with strong religious feelings. And when we learn how much of passion and imagination was mixed up with those religious excitements in which he delighted, his life served strikingly to illustrate the close connection which all history, and especially all Church history, proves to exist between fanaticism and sensuality ; the connection, which gives its peculiar character, equally to the Koran and the Book of Mormon ; which was as conspicuous in the Anabaptists of the sixteenth century, as in the Carpocratians of the second ; and which, not less in the obscurity of a retired village, than amid the splendors of a gorgeous hierarchy, has wrought tragedies as dark as have ever saddened the earth. Nor need we wonder at this frequent combination of fanaticism and sensuality in the same character, when we remember that the same combination of qualities underlies both temperaments, i. e., ardent and irregular feeling and an uncultivated conscience.

But we must turn from the lessons, however instructive and full of warning, which the history of the first Rector of St. Peter's suggests, to consider, how these painful events must have multiplied the obstacles in the way of the success of the second ; and how severely they must have tasked his patience, his wisdom, and his piety. He succeeded a man of uncommon powers of oratory ; and to fill his place acceptably, he must exhibit a considerable measure of the same powers. He succeeded a man, who, with the largest claims to confidence on the ground of religious fervor and sincerity,

and with much to justify those claims, had yet, on the whole, proved unworthy of the trust reposed in him. When another, then, challenged the bestowal of similar confidence on himself, and its preservation and even increase for a long course of years; what prudence, what circumspection, what purity of character, what irreproachable blamelessness of life, were demanded from him! The congregation itself was scattered and disorganized, so that out of the large body of communicants who formerly gathered around the chancel of St. Peter's, only forty-five presented themselves when the Holy Eucharist was first administered by the new Rector; and even on this little body, the scars and ulcers of former strife still remained, not to be effaced entirely till nearly a whole generation had passed away.

What qualifications the new Rector possessed for the discharge of duties, at once so arduous and so delicate, and what success by God's blessing he met with, may be estimated from the last Report which he made to the Convention, before leaving Maryland to enter on the Episcopate of Rhode Island. There were then instead of forty-five communicants, four hundred and seventy-four; while during his whole incumbency he had added to the number, nine hundred. He had baptized ten hundred and eighteen persons, and presented five hundred and six for Confirmation. These were results, which he could not but look back upon with pleasure and thankfulness; and his surviving friends may well, amid their grief at his departure, rejoice to remember what seals God gave to his ministry, and what promises that same gracious God has made to those who turn many to righteousness.

Nor were his labors by any means confined to his own parish. He did not feel himself the hireling of a congregation, but a servant of CHRIST and a minister of His Church. Wherever then the work of CHRIST was going on, he felt that he had a part in it, and was bound to aid it; sometimes in person, sometimes by pecuniary contributions, always by prayer and sympathy. In the city of Baltimore, he, by his own efforts, procured the erection of two places of worship, and the organization of two new congregations, besides uniting in the establishment of several others. Of the two houses of worship, the erection of which is peculiarly due to him, one, from some untoward circumstances, speedily passed out of the hands of our own Communion; although still used successfully and advantageously by another body of Christians in carrying on that great work, which, with different agencies, but, we doubt

not, the same end in view, they are together with ourselves engaged in furthering. The other congregation has gone on to prosper, and is now one of the most flourishing in the city.

Mr., or as he soon became, by the act of his Alma Mater, Dr. Henshaw, was, in a few years, one of the most admired and effective preachers in the whole region of country in which he lived, and was often called on by his brethren in Maryland, Virginia, and even more remote States, to bring his strength to assist theirs in the efforts which they were making in their respective positions on the great battle-field, by the Grace of God, to break down the kingdom of Sin and Satan, and to establish that of CHRIST and of Righteousness. Whenever his more immediate duties permitted, he always rejoiced to lend such aid, and its value has frequently been acknowledged both publicly and privately by some of the most able and successful ministers of CHRIST throughout that wide region.

In his zeal for Missions, in its ardor, steadfastness, comprehensiveness, and efficiency, he was equaled by very few,—he was excelled by no one of his contemporaries in the American Church. If any man in our day understood and felt that the “field was the world,” he must be admitted to have done so. Every worthy missionary, from whatever quarter he came, knew that in Dr. Henshaw he had a sympathizing friend, and an eloquent and unwavering advocate of his cause. He was a man of large mind and large heart, and was utterly removed from that narrowness of spirit, or narrowness of view, which shuts out from the vision of some men, every part of the missionary field but some favored region, recommended to them because the laborers there are of their party, or sympathize in their prejudices, or in some other way reflect back to them, beloved self. Such was not the manner of man God has lately taken to Himself. He was the friend to City Missions. He was the friend to Diocesan, to Domestic, to Foreign, to those to the Western coasts of America, to those to the darkened parts of Europe, to the semi-civilized Pagans of Asia, to the savages of Africa. Wherever a human soul was wasting away in ignorance and sin, this true successor of the Apostles desired to carry or send him the glad tidings of salvation. Nor was his zeal in this cause an *Ignis Fatuus*, that blazed for a short season and was then extinguished; it was a fire that burned steadily, and brightly, all his days, and kindled many around him. One of the last labors of his life was to organize the Providence City Mission. He always

made a point of attending the Missionary Convocation of his Diocese; and his labors in the General Board are known of all men to whom the interests of the Church are a care.

While in Maryland, another part of his duties required from him even more intellectual effort, and tasked more heavily his Christian character. It was the service he performed in the Conventions, both Diocesan and General. The Convention of Maryland has always been remarkable for the vehemence of its debates, and the high talent of many of the gentlemen, both clerical and lay, who were accustomed to take part in them. Among these, Dr. Henshaw was greatly eminent. He would indeed have been a distinguished debater in any forum. Calm, self-possessed, prompt, prudent, and yet bold, skillful in perceiving the errors of his antagonist, powerful in demonstrating them, he was the acknowledged leader of his own party, and the antagonist by far the most dreaded by the opposite. A gentleman, who has himself served with distinction in the highest Councils, both of Church and State, and who, year by year encountered Dr. Henshaw in the most animated and excited discussion, has been heard to say, that he had never anywhere met with a man who did more absolute justice to his side of any question that he argued, and more thoroughly exhausted what could be urged in its behalf. He was a representative of the House of Clerical and Lay Deputies of the General Convention, from whatsoever Diocese he lived in, almost without interruption, from the year 1814, when still a Deacon, to the year 1843, when he was transferred to the House of Bishops; and his influence and reputation in those bodies were proportionate to those he enjoyed at home.

He bestowed also much attention to the subject of Clerical Education. A number of our valuable ministers studied under him, and now mourn him as a father. His congregation, for years, contributed more largely than any other to the Theological Seminary at Alexandria, of which indeed he was one of the Vice-Presidents when he died; while he took a lively interest in the direction and success of that in New York. It might be supposed that amid such a multiplicity of labors and cares, the most untiring energies would have found full scope, and that he would have refused any employment, however interesting otherwise, which seemed to demand leisure for its prosecution. Yet this faithful and assiduous Parish Priest, this leader in the Councils of the Church, this ready and frequent advocate of Missions, of Education, of countless other branches of Christian and philanthropic effort, found time for that employment, which seems most to demand calm

thought and unbroken hours. He was the author of several voluminous works, besides a multitude of occasional pieces. He produced a book on Confirmation; another much valued on the Holy Communion; a large treatise on Didactic Theology, designed as a popular exposition of the subject; certain lectures on the Second Advent of our LORD; and a Biographical Memoir of Bishop Moore of Virginia. This last work is, with many, the most interesting that he has bequeathed to the Church.

Bishop Moore, in form and person the most venerable of men, the very ideal of paternal benevolence, in character an exemplar of ingenuous, lively faith, and of the softest Christian graces, was especially beloved and honored by Dr. Henshaw; whose attachment the Bishop cordially reciprocated. The composition of this Biography was a work of the heart as well as the mind, and to this it no doubt owes much of its attraction. In a career of such strenuous efforts, aimed at such high ends and rewarded by such remarkable success; in a community where he was universally known and honored; surrounded by a congregation whose strong affection for him was hallowed by something like filial reverence, many of whom he had baptized, almost all of whom who trusted in CHRIST, he had been the instrument of bringing to this saving faith, with whose sorrows he had sympathized even to tears, (for, with a somewhat cold manner, he had a warm and tender heart,) whom, in short, he had guided, sustained, consoled amid the manifold vicissitudes of this uncertain and troubled life, in the bosom, furthermore, of a family to whom he was devoted with uncommon intensity of affection; in such employment, and amid such circumstances, Dr. Henshaw spent six and twenty as happy years in Baltimore, as man is almost ever permitted to enjoy on earth.

He had undoubtedly his share of trials and sorrows. He lost several children during this time; he was sometimes, in the heat of discussion, unjustly and unkindly assailed; dear friends fell at his side; he saw, occasionally, some of his flock, who had run well for a season, at length falling off from the faith; yet, with all these deductions, we may confidently believe that the course of his life justified the sentiments expressed in that memorable letter written to his father in his seventeenth year, and that having forsaken for CHRIST the pursuit of riches and worldly fame, CHRIST rewarded him even in this world, a hundred fold, with earthly happiness, and will crown every other gift in the world to come, with everlasting life.

From this happy home, and this sphere of useful and hon-

orable labor, various efforts had been made to withdraw him, at different periods of his life, in order that his services might be enjoyed elsewhere. He had also been several times nominated for the Episcopate of Maryland, when a vacancy occurred in it, and always received a large and gratifying vote, though insufficient to elect him. At length, in 1843, he was chosen to fill that high office in Rhode Island, which, after the death of Bishop Griswold, had been organized as a separate Diocese. At the same time, he was elected Rector of Grace Church, in the city of Providence. He felt bound to accept these offices, and, at length, to cut asunder the ties which had so long bound him to St. Peter's. After having provided for the election of a successor, with whose views and character he was satisfied, he, amid many tears, accomplished the painful task of separation from his beloved flock, and removed with his family to Providence. Almost immediately he began the work of Church expansion. He found Grace Church an old, rather small, and not very strong building, and at once he planned the erection of another, which, in the face of difficulties that to most men would have been insuperable, he succeeded in accomplishing, thereby providing one of the most spacious and stately temples for the worship of God in our whole country. The Diocese found him equally energetic and successful. Wherever there was a place where the Gospel was not preached, (and there were many such,) he was at once intent to supply the deficiency; and not a few of those once barren spots in his vineyard, are now rich with the precious fruits of Divine Truth and Divine Ordinances. Indeed it would be difficult to point out any Diocese in the Union, in which the growth of the Church, during the last nine years, has been more rapid, and in every respect more satisfactory, than in Rhode Island.

His health continued excellent, until late in the summer of 1848. He then had a sudden and alarming attack, of which it will be interesting to read his own account in his private Journal. "About two o'clock," he says, "this morning, I awoke with a severe stricture, a pain in the breast and in the arms, interrupting free respiration, and sometimes threatening suffocation. I am fully persuaded that the symptoms are those of '*Angina Pectoris*,' affecting the larger vessels of the heart, the disease with which my father died. I consider these attacks, therefore, not only as tokens of an incurable disease, but as warnings from my Heavenly Father to be fully prepared and daily watching for my change. I referred to the importance of this, in my last address to the Convention,

which occurred on the anniversary of my birth-day, and of my ordination as Deacon and Priest. But I probably little thought at that time that I should so soon have an unequivocal warning like this. LORD give me true repentance and free forgiveness for all my past sins. Sanctify me more thoroughly. Give me Grace to make all needful preparation. May I live every day as if it were my last. May I have my loins girded about and my lamp trimmed and burning, and may I be like unto the servant who waits for the coming of his LORD. Hear me, O LORD, and answer for Jesus' sake."

In the summer of 1850, he had an attack of apoplexy ; from which, by the instant and skillful use of the most energetic means, he was soon relieved, with slight apparent consequences. It was no doubt, however, the "beginning of the end," as under a similar attack he died two years afterwards. He thus alludes to this, and a family bereavement which soon afterwards occurred, in his Journal at the beginning of 1851 : "About the middle of last year, it pleased our Heavenly Father to visit me with a severe illness which was followed by a partial paralysis of my right hand. I have been affectingly reminded of my own frailty and of the shortness and uncertainty of human life. It becomes me to have my house in order, and to hold myself in readiness for the summons of my LORD to go to Him, or for His return to Earth, as the case may be. I have to lament great sinfulness and infirmity, many neglected duties, and others very poorly performed during the past year. I would lay my soul in humility and penitence at the foot of the Cross, renewedly devote myself to my GOD and SAVIOUR, and fervently pray that my few remaining years or days on earth, may be more distinguished by an humble, holy, and obedient walking before Him, than any I have yet numbered. The close of the old year and the beginning of the new, have been overshadowed with grief to me and my family by the unexpected death of our dear William in a distant land. May this heavy bereavement be sanctified to us all, and especially to those of my children who are yet worldly and careless of religion."

While thus setting his house in order and preparing for the last great change, it was, indeed, already near at hand. When, during the present summer, Bishop Whittingham, because of his failing health, was compelled to cross the sea, he requested Bishop Henshaw to perform certain pressing Episcopal duties in his Diocese, which he was himself compelled to leave undischarged. All acknowledged that the selection was very appropriate ; and the old friends in Mary-

land, of the invited Bishop, rejoiced in the hope of beholding his face once more. He himself anticipated much pleasure from the visitation, and on the fifth of July, after a domestic festival, at which all his family were assembled with him, alas, never to meet again, he left home, accompanied by his youngest son, and in apparently better health than he had enjoyed for some time.

His friends in Baltimore congratulated him on the improvement, and were encouraged to hope that the dangers which had seemed to threaten his life were, for the present at least, averted. On the eleventh of the month, he preached and confirmed in two Churches, in Georgetown, D. C., where also he was fortunate enough to meet Bishop Johns of Virginia, the brother in the ministry with whom his relations had been the strictest and most intimate during his extended career. They met, as old friends might be expected to meet, who have struggled side by side for long years, not without success and not without honor, in the noblest of causes, whose spheres of duty are now remote, who see the evening of life approach and know that the night in which they are to rest is not far off. The emotions which men of sensibility experience under such circumstances the young cannot feel, and can hardly understand. On this occasion, Bishop Johns observed in the manner of his old friend a peculiar warmth and tenderness; and both bore away from the interview not only pleasurable emotions, but heightened affection.

During the next week, Bishop Henshaw was laboring with his usual energy and assiduity; traveling, preaching, confirming, administering the Communion, and exerting strenuously both mind and body during a season of extreme heat, and even after he had begun to feel the attacks of indisposition. On Sunday, the eighteenth of July, we are told that he rode twenty miles to Church, and performed full duty. On Monday, the nineteenth, he rode eighteen miles to another Church. On his way his carriage broke down, and when he reached the place he was so fatigued that he could scarcely stand. The people begged him to spare himself, but that was a lesson he had never learned, and again he performed his whole appointed service. That night, he was a guest at the house of Mr. Richardson, a worthy member of the Church, living about seven miles from Frederick. On the next morning, about day-break, he was struck with apoplexy, and about one o'clock was translated, we doubt not, to a better world.

His last words were characteristic of his calm, loving, and trustful temperament. He told his son that he was going to die,

and when he found him overwhelmed with grief, cheered and comforted him. He gave him some necessary directions about his money and clothes; sent messages of affection to his family; and quietly awaited his end. Just before the slumber which terminated his existence, he enquired of his son about a headache under which the youth was suffering, produced probably by grief and loss of rest, and then never spoke again; thus showing to the last his solicitude for others, and the absence of reference to himself. He left a widow, who is a widow indeed; for the warmth of his affections in the circle of his own family, corresponded with the general strength of his character; and there survived him five children, one of whom is a Clergyman in his father's Diocese, of whom it may, without indelicacy, be said, that his character and position have been such, as ever to give his father the liveliest and most unmixed gratification. Another of his sons, it is understood, is about to study for the ministry. His only daughter is happily married.

The dead body of the deceased Bishop was brought down to Baltimore, and deposited for a time in that church, where so much of his strength had been spent, and so much of his usefulness accomplished. There, surrounded by the clergy generally of the city and vicinity, by many of his old parishioners, and by other friends to his person and admirers of his character, amid grief as universal as it was profound, his loss was mourned and his rare worth commended. On the same night, his body, accompanied by some members of his family who had come to meet it, was carried on to his late home in Providence, and another funeral service was celebrated in his own Diocese and in his own church. In this, Bishops Doane, Southgate, and Williams, took part, and a large number of clergymen from his own and other Dioceses followed him to the grave. The feeling manifested in Providence was like that exhibited in Baltimore; a keen sense of the heavy bereavement which had been sustained in the removal of one of the best and most devout men; of one of the most successful ministers, and one of the ablest Bishops of his day, from a struggling Church, an afflicted family, and a circle of attached friends; and yet with the pain thus produced, tempered and softened by the assured hope that his removal was an exaltation; that when the voice of death called him, it was indeed the voice of his Master, saying to a faithful servant, "Come up higher."

But the lamentation over him, did not come merely from the congregation that he served, or the Diocese over which

he presided. It was as extensive as the Church itself in this country. All over the United States, the death of Bishop Henshaw has been regarded as a blow that sensibly wounded the whole body of which he was a member. And when we compare his character and position with the wants of the times, we shall see that this was not a temporary or exaggerated estimate. He was not, it must be admitted, a man of genius. In vain should we look in his pages for the "thoughts that breathe, the words that burn." Perhaps the most useful men that the world, and still more, the Church, has known, have very rarely been such. Genius is the power of origination; a very dangerous power when wielded by one, whose office is to explain and defend a system, that is nothing, if it is not a *Revelation, a communication of Truth*. The very genius of Calvin unfitted him to be a Reformer, because it tended to make him an Innovator. The calm and sober, the clear and practical wisdom of Cranmer and Ridley, on the other hand, not illustrated, but at the same time not inflated, or seduced by the dangerous gifts of their admired contemporary, qualified them to choose the old paths, instead of a new way discovered by sparks of their own kindling. Tertullian was a man of genius, and died a Montanist. Loyola was a man of genius, and originated the polity of the Jesuits. St. Augustine, with a more brilliant genius than any, was yet kept in safety, under God, by his humility and his great breadth of thought. Yet who can say that even his speculations have not often been, not guiding stars to inferior intelligences, but seductive meteors that have led astray meaner minds.

Bishop Henshaw, though not a man of genius, was an eminently wise and able man. He took large views. He could see both sides of a question. He was capable of weighing and comparing facts and propositions; and he was, consequently, apt to form just estimates of men, of measures, and of doctrines. This was felt wherever he was. His opinion on every subject was weighty. On a question of business, business men respected it. He swayed in a remarkable manner both congregations to which he ministered. He guided the course of the party in Maryland with which he acted. He, one of the youngest of the Bishops, was, it is believed, one of those most deferred to, in their counsels. His authority was deeply felt throughout the Church. And this was increased by his moral character. He was constitutionally a firm, intrepid, independent man. With strong feelings, he had yet great command over his passions, and, always calm, was always fearless. Much of his power too was derived from his

unquestionable piety. He was a man, who, beyond all doubt, revered his Creator, and loved and rejoiced in his SAVIOUR. Very remarkably did he preach CHRIST and Him crucified. His voice was ever that of one crying out, "BEHOLD THE LAMB OF GOD."

Nor with this devotion to the Gospel, did he find any difficulty in often, and strongly, presenting the claims and privileges of the Church. Without *this* indeed, he judged the preaching of the Gospel one-sided and incomplete. As to certain usages, his opinion and practice changed during his ministry. He observed, latterly, the Saints' Days, and used the Full Service before his Lectures; which at one time he did not deem necessary or expedient. But from his entrance on his sacred duties, he believed and taught that CHRIST Himself, when giving gifts to men, had given them a Church; that in that Church, there had ever been, by Divine appointment, three Orders of Ministers, Bishops, Priests and Deacons, whose authority was transmitted by uninterrupted succession; and that against that Church, no other could rightfully be set up. A devout Christian, an Evangelical Preacher, he was also a faithful and strenuous Son and Minister of that Church. He never faltered in his attachment to that Church. He never rendered it a half-hearted allegiance. He never questioned its claims. He never sympathized, secretly, or openly, with its adversaries. To traduce it, to seek to dismember it while clothed with its authority, and eating its bread, would have been as a baseness, abhorrent to his moral sense; while as a blunder and a folly, it would have been rejected by his clear and vigorous understanding.

Such was the man, whom God, in His unsearchable wisdom, has seen fit to take from us, "his eye not yet dim, nor his natural force abated." Our consolation is in the full hope that to him it was a happy release and a great gain; and that the wise and gracious Being Who has seen fit to bereave an attached family of its head, a large circle of friends of the object of their veneration and their love, and a tempest-tossed Church of one of its most faithful, sagacious, and experienced Pilots, knows how to supply all our wants, and to make even our chastisements work for our good.

ART. VI.—WESLEYAN METHODISM.

1. *Wesley and Methodism*. By ISAAC TAYLOR. London, 1851. New York, 1852.
2. *Personal Narrative of a Tour through a part of the United States and Canada*; with notices of the History and Institutions of Methodism in America: By JAMES DIXON, D. D. Third Edition. New York: published by Lane & Scott, 200 Mulberry Street, 1850.
3. *History of the Discipline of the Methodist Episcopal Church*. By ROBERT EMORY. New York: published by G. Lane & C. B. Tippet, for the Methodist Episcopal Church, at the Conference Office, 200 Mulberry Street, 1845.

It is no part of our present purpose to pronounce a critical judgment on Mr. Taylor's book; either as to its style, which is far from pleasing, or his peculiar opinions, which are only *Taylorisms*. We shall have little to do with the volume, except so far as it may serve to illustrate our particular topic, which is to trace the origin and gradual organic development of Wesleyan Methodism.

There is much in the spirit and execution of this volume to commend. The writer evidently aims to be truthful, candid, and impartial; and we are inclined to think with the leading Methodist Journal in this country, that "he has hit the mark nearer than any outsider yet." His general estimate of the founders of Methodism is, on the whole, admirable; not so high, by any means, as to flatter their special admirers, nor so low as to please the many who choose to regard them as only "fiery and brazen tongued zealots."

In his list of the founders of Methodism, Mr. Taylor names the two Wesleys, Whitefield, Fletcher, Coke, and Lady Huntingdon; and his graphic sketches of these characters are among the most entertaining, and—if we make some abatement for theological sympathies and antipathies—trustworthy portions of the volume. When our author says of Fletcher: "In fact he does not *reason*, nor could he do so," we cannot but think he is betrayed into so harsh a judgment by some latent idea that Arminian dogmas are not susceptible of proof. Of Whitefield, his affinities allow him to speak in much

more liberal terms, even as the one "who must be allowed to occupy the luminous centre upon the field of Methodism." Of Dr. Coke, "the father of the Wesleyan Missions," and "Mr. Wesley's most efficient coadjutor," the distinction is said to be, "devotion to his one object, a devotion which spared nothing of personal welfare, or ease, or fortune, or worldly repute." Lady Huntingdon, Mr. Taylor regards rather as the patroness of Methodism, than as one of its founders.

"In the centre of the brilliant company of her pious relatives and noble friends, and with a numerous attendance of educated and Episcopally ordained ministers; and—beyond this inner circle—a broad penumbra of lay preachers, chosen by herself, and educated, maintained, and employed at her cost, and acting under her immediate direction, she seems to sit as a queen." p. 120.

But of this Methodistic company none come in for a more liberal share of appreciative eulogy than the younger of the two Wesleys. "Less credulous than John, and proportionally more discriminating and cautious," it is easy to see how he came to lose cast with the Wesleyan masses, and why his part in the great results has not been duly appreciated. Mr. Watson, however, in his "*Life of Wesley*," claims for Charles the honor of laying the foundation of the Methodist Societies; and Moore, the other official biographer of the "founders," commemorates the vehement overmastering eloquence of his sermons, "every sentiment of which seemed an aphorism." But, as Mr. Taylor justly remarks, "It was by his sacred lyre, still more than as a preacher, that he tamed the rudeness of untaught minds, and gained a listening ear for the harmonies of Heaven, and of earth too, among such." p. 91.

But these are the subordinate characters in that great religious drama of the eighteenth century, which has, of late, more than ever attracted towards it all eyes. The master spirit, the true hero of that drama, *all* whose acts, according to Mr. Taylor, have already past, was the elder Wesley; and it is to him mainly, and his Wesleyanism, that the book relates.

What, then, was the work that John Wesley undertook, and how did he perform it? These, most clearly, are the great questions involved in the problem of the Methodism which "went to its place in the history of Christianity, when its originators stepped off from the scene of their labors." It were impossible to furnish any adequate solution of such questions, without directing attention to the times and circumstances, as well as the works of the great Oxford "agitators"

of the last century. This is the more necessary, inasmuch as (we are glad to believe) the state of religion in the English Church has vastly improved since the epoch to which we have occasion to refer. One of the most eminent of the Wesleyan ministers now living,* says, in a series of "English correspondence," now publishing in the oldest and one of the most influential Methodist journals in this country:

"Do not be startled! But there is more true religion in the Church of England than anywhere else in this country. This Church is the only Protestant body which is making progress in evangelical labors and prosperous advances."

And, more recently, under date of March 10, 1852, he pays a glowing tribute to the clergy of that Church:

"Many of these are eminent preachers, and attract crowds to their ministry by an effective eloquence. But they are equally, and, if possible, more eminent still as pastors. Being resident, they have the opportunity of knowing their people, of winning their confidence; and, certainly the people possess a profound respect and affection for them. This is seen by assiduous visitation. They are constantly amongst their flocks. In season and out of season, they are found in the abodes of their people, giving consolation in sickness, relief in poverty, and advice and encouragement in all cases needing their counsels. Many of these good men receive but little from the richest Church in the world; and some spend a large private fortune in the support of religious institutions, and in administering to the wants of the poor. These men are the glory of the Church of England, her strength and her beauty."

Nothing is more evident than this; if such things could have been truly written of the English Church in the early part of the eighteenth century, there would have been no occasion for the movement of which we are to speak, nor would it ever have been heard of. But, on the contrary, as all accounts agree, at that period the religious state of England was most deplorable. We would not say with Mr. Taylor, "that the people had lapsed into heathenism, or a state hardly to be distinguished from it." Nor would we apply to

* The writer is the Rev. James Dixon, D. D., an ex-President of the British Conference, and its delegate to the American General Conference of 1848. The editor of the paper referred to, (*Zion's Herald*, Boston,) says: "The invaluable letters of our English correspondent are attracting the attention of our exchanges. They are the ablest trans-atlantic letters published by the American press—we make the assertion without qualification." Dr D. is also author of a "Tour in America," and other works, to which we may occasionally refer.

the times, as Southey does,* Leighton's strong remark, that the "Church had become a fair carcass without a soul." Still, it must be confessed something was greatly needed to break the calm, and interrupt "the dangerous repose which had succeeded the tumultuary disputes of the seventeenth century, and had induced so deep a lethargy that religion herself was deceived into a slumber."† "Of contemporary writers, the Bishop of London's, (Gibson,) and the Archbishop of Canterbury's, (Secker,) charges and pastoral letters abound with complaints of the growing skepticism and irreligion of the times." "In this," says the latter, "we cannot be mistaken that open and professed disregard is become, through a variety of unhappy causes, the distinguishing character of the present age. Such are the dissoluteness and contempt of principle in the higher part of the world, and the profligacy, intemperance, and fearlessness of committing crimes, in the lower, as must, if this torrent of impiety stop not, become absolutely fatal." Dr. Coke somewhere speaks of the shock his own mind received from a scoffing query of his clerical tutor at the University: "What! you do not believe the Adam and Eve story?" And, according to Mr. Taylor, "at the time when Wesley was acting as Moderator of the disputations in Lincoln College, there was no philosophy abroad in the world—there was no thinking that was not atheistical in its tone and tendency."

Under these circumstances, is it surprising that such men as the Wesleys, reared in such a pattern Christian home as the Rectory at Epworth, should have felt themselves impelled to some specific action, having for its object to awaken the slumbering spirit of religion and to stay the tide of ungodliness? In this they only shared the sentiments and anxieties of such prelates as Burnet, and Gibson, and Butler, and Secker. Nor does it appear that it ever entered into their calculations to do anything inconsistent with the most sturdy loyalty to the Church.

Such then was Wesleyan Methodism in its rise; not a new theology—not a new mode of life—not, in the intention of its founders, a new sect. Neither are we content to include it, as some do, in the hideous roll of pestilent heresies and superstitions which have in turn sprung up to disquiet the world; nor can we deem it as others do, primitive Christianity, *rediviva*, and the pattern Church of all time. The very latest definition of Methodism we have met with in works of repute

* Life of Wesley.

† Archbishop Sumner.

among Wesleyans, is that which describes it as "*Religion without philosophy*." But it were much nearer the truth to pronounce it an extraordinary expedient to meet an extraordinary exigency. John Wesley regarded religious excitement as the *means*, and not the *end*. In other words, he regarded the epoch as one in which the subjective in religion, the emotions of the soul, had been strangely and culpably neglected; and the crisis as one that loudly called for such fervid, startling appeals to the heart and conscience of the irreligious masses, as we constantly meet with in the writings of the prophets and apostles.

Mr. Taylor, in his dissertation upon the "Substance of Methodism," which he certainly did subject to a very close and nice analysis, discovers, as he thinks, these four elements: (1.) the awakening of a dormant religious consciousness, or innate sense of one's relationship to God, the righteous Judge;—(2.) a deeper feeling still—a consciousness of the relationship of God the Father of spirits, to the individual spirit, which is thus beginning to live a life divine;—(3.) Religious joy—as resulting from the "assurance" to which all Methodist preaching tended, of a full, free, and sovereignly bestowed salvation; and (4) Evangelic Philanthropy.

"The pulpit style of Wesley, and of Whitefield too although in another sense, if it might be characterized in a single phrase, must be called the *individualizing*. These preachers, whose eye sparkled with a fiery energy, and whose hand, in every movement, seemed to have an aim as if at a single bosom, spoke to the soul of every hearer, apart from the thousands around him." p. 151.

Such, we repeat, was Methodism—a religious excitement, such as in the opinion not only of its agents, but of many of the soberest and wisest minds, was loudly demanded. And such was Wesley, "unmatched in energy, constancy, and consistency—too guileless to think of saving himself from the imputation of inconsistency, and far too intent upon an object beyond himself, to entertain any care about that semblance of egotism, or of ambition, which the pursuit of that object could not fail to attach to his mode of acting."

If such be the true idea of Wesleyan Methodism, how has it come to pass that he is so generally claimed as the "founder of that sect;" or, at least, is held responsible for all the consequences of that great Methodistic schism? The idea has originated, doubtless, in an exaggerated view of the "founder's" sagacity and foresight, and a most erroneous estimate of his design and intention. It seems not to have occurred

to his blind eulogists, that it is impossible to vaunt *those* qualities without, at the same time, detracting greatly from the sincerity and integrity of his character. On this point Mr. Taylor observes:

"It has become usual to say much of Wesley's rare sagacity; and this praise may well be allowed him, if we think of that bright intuition, which as by a flash discerns the true bearings of things present, and which in the same instant adapts itself to the shifting circumstances of the hour or day, and works its purposes onward from day to day, by aid and under the luminous guidance of this ready wisdom and skill. In this sense, he was preëminently sagacious. But there is another usual sense of the same word, in which it conveys a loftier idea, namely, that of a far reaching, and one might say, a *prophetic* forethought of distant movements, and of tendencies now in course of development, and which takes its measures in due time, provides for probable results, and includes in what it now does, some well calculated adaptations to remote products. Sagacity, in this enlarged sense, we cannot think was Wesley's distinction. If indeed we thought him to be sagacious in this sense, as one who looked far and wide into the future, we must, of sheer necessity, abate very much from the reverence with which we are used to regard him, as a thoroughly ingenuous and simple-minded Christian man." p. 235.

There is another characteristic of Wesley's mind, not to be overlooked in this connection, and which Mr. Taylor has admirably portrayed. Referring to Wesley's "*instinct of belief*," and to that "strange episode in his early life," the *spiritual preaching* at the Epworth parsonage, he says:

"Might we say, that it so laid open his faculty of belief as that a 'right of way' for the supernatural was opened through his mind, and to the end of his life there was nothing so marvelous that it could not freely pass where 'Jeffery' (the household name for the 'knocking imp') had passed before it." p. 29.

"Wesley's most prominent infirmity was his wonder loving credulity; from the beginning to the end of his course this infirmity ruled him. Few were the instances in which he exercised a due discrimination in listening to tales involving the miraculous, or out of the order of nature.* It is in fact

* One of the standing rules for his "Helpers" near half a century, was "To send from every quarterly meeting a circumstantial account of every remarkable conversion, and remarkable death." Hence, probably, Wesley's peculiar views

mortifying to contemplate an instance like this, of a powerful mind bending like a straw in the wind, before every whiff of the supernatural." p. 73.

Weakly credulous, defectively sagacious, and, *therefore*, inconsistent sometimes, he may have been; but disloyal to the Church, hypocritical or insincere, never. His "instinct of belief" early led him to regard himself and his work as the peculiar care of Providence; and this is, we think, the true key to all the inconsistencies that have been charged upon him. In proof, then, of that thorough singleness of purpose, in constantly regarding religious excitement as the means, and the revival of a truer piety as the end of his specific action, we confidently appeal to the various steps in the new movement, and to the leading facts in the history of Wesleyan Methodism.

1. We have already seen that during his residence at Oxford, Wesley was shocked with the levity, the indifference, and the impiety which on all sides surrounded him. But the reaction from these things exhibited itself, not in any distrust of the Church and her institutions, but in a profound conviction of the necessity of a return to her "holy ways." And here, it might be no less instructive than curious to trace the analogies between this early Oxford movement, and that which followed it at the interval of just one hundred years. Diverse as these were, apparently, in their principles and tendencies, diverse as they certainly were in the specific action and results to which they ultimately led, it were, nevertheless, easy to show that they were conceived in much the same spirit, and with the same leading design. In each case, it was the deplorable aspect of the times, religiously considered, the apathy of the clergy, and the neglect into which the services of the Church had fallen, that prompted the movement; and it was with the loyal purpose of regaining what she had lost, and extending her influence, that the work was prosecuted. In each case, the first effect of the religious awakening was, to make the agitators themselves stricter Rubricians, and more zealous Churchmen. Charles Wesley's own account of the origin of the "Godly Club," as it was derisively called at Oxford, is, that having lost his first year in diversion, the next he set himself to study; that diligence led him into serious thinking; that *he went to the weekly sacrament*, persuading

of "Christian Perfection," a doctrine he seems to have inferred from the marvels thus gathered, and not from personal experience. Called upon once to "profess" what he ventured to *teach* so positively, he only replied: "by the Grace of God I am what I am."

two or three students to accompany him; and that he observed the method of study prescribed by the statutes of the University. "This," he says, "gained me the harmless name of Methodist."* Here too, the "Evangelic Philanthropy" of Wesley early began to display itself in visiting, with the approbation of his spiritual superiors, convicts in the neighboring prisons, and attending upon the sick and the poor. In the same spirit, a few years later, he sought and obtained the appointment of Missionary to Georgia, under the auspices of the venerable Society for the Propagation of the Gospel in Foreign Parts. And in all this, whatever germs of enthusiasm, ambition, or asceticism, a microscopic "philosophy" may succeed in discovering, it would be difficult to discern any symptoms of rancor or disloyalty.

2. But the true Wesleyan *hegira* dates from the year (1737) in which Wesley commenced his public ministry as a *field preacher*. And this, most clearly, was not an innovation of his own seeking or devising. It does not appear that he ever thought of it, until he had been excluded from the pulpits of the parish churches. And then it was with no little difficulty that Whitefield, who had led the way in this practice, induced him to follow the example.

"This was a course utterly repugnant to all his cherished notions of Church order, as well as to every instinct of his nature, yet it was by field preaching, and in no other possible way, that England could be roused from its spiritual slumber." p. 41.

So says our author, and his opinions, so far as they go to vindicate Wesley's loyalty, we would not hesitate to endorse. But we must take exceptions to one at least of these broad assertions. This innovation was *not* opposed to that "instinct of belief" which Mr. Taylor has elsewhere noted as a prominent characteristic of Wesley's mind, and which, as has been before remarked, serves as the true key to much that would otherwise be quite inexplicable in his course. It is, for instance, alleged by some of the biographers of Whitefield, that Wesley tossed up a copper to decide the point whether he should preach the dogmas of Calvin or of Arminius. The story needs confirmation; but it is not absurd. If he tossed the copper, it was not because he thought it immaterial which of the two systems he adopted, but because he felt "assured" that the decision would be of the Lord. So in the matter of field preaching, he thought he saw very clearly a providential

* Watson.

opening for that proclamation of the Gospel to the irreligious masses, which he had so much at heart. "Surely," he writes in 1763, "this is the way to spread religion—to publish it in the face of the sun." And now the question is, not whether he erred in this, whether he violated any "Canon" or "law," but whether he believed himself to be acting in good faith, in obedience to the Will of God, and for the best good of the Church.

3. The next great fact of Methodism, is the *founding of the Wesleyan Institute*. This followed almost immediately upon the introduction of field preaching. It appears that several persons in London, who had been "awakened" by that instrumentality, began to seek Mr. Wesley's personal counsel and instruction. For their mutual convenience he appointed other meetings, which soon were fixed for every Thursday evening. "And this," he says, "was the rise of the United Society, first in London, then in other places. Such a Society is no other than a company of men having the form and seeking the power of Godliness; united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." The purity and loyalty of Wesley's motives at this stage of his public career, have, we think, been very justly appreciated by Mr. Taylor. He observes:

"The evidence is copious and various which attests the fact that Wesley, in instituting his Society, which he thought of only as an evangelizing supplement to the Established Church, entertained no thought, intention, or wish, to construct a Church; that is to say, to frame a spiritual polity which should stand by itself." p. 234.

Wesley's sole aim, then, from first to last, was the revival of pure religion in the English Church and Nation; and it is hardly enough to say he repudiated—if his own word is to be taken, he *loathed* all thought of separation and dissent. For more than fifty years, and to the very last, he solemnly reiterated in the "Larger Minutes," that disciplinary code of the Institute, such injunctions as these:

"Carefully avoid whatever has a tendency to separate men from the Church. O! use every means to prevent this. 1. Exhort all our people to keep close to the Church and Sacrament. 2. Warn them all against nicety in hearing—a prevailing evil. 3. Warn them also against despising the prayers of the Church. 4. Against calling our Society 'the Church.' 5. Against calling our preachers 'ministers,' our houses 'meeting houses;' call them plain preaching houses or chapels.

But some may say, 'our own service is public worship.' Yes, but not such as supersedes the Church Service. If it were designed to be instead of the Church Service, it would be essentially defective, for it seldom has the four grand parts of public prayer, deprecation, petition, intercession, and thanksgiving. If the people put ours in the room of the Church Service, we hurt them that stay with us, and ruin them that leave us. *Let this be well observed: I fear when the Methodists leave the Church, God will leave them.*' **

In the last sermon he published, (1789,) within two years of his death, and more than four years after the "American Schism," of which we hear so much, he says:

"I hold all the doctrines of the Church of England. I love her Liturgy. I believe one reason why God is pleased to continue my life so long is to confirm the Methodists in their present purpose, not to separate from the Church."

And he exhorts them with the solemn emphasis of a dying man:

"Though ye have and will have a thousand temptations to leave it, and set up for yourselves, regard them not; be Church of England men still. Do not cast away the peculiar glory which God hath put upon you, and frustrate the design of providence, the very end for which God hath raised you up."

The fact then is "conspicuously certain" that Wesley never

* Is there not in this something like "prophetic sagacity?" Recent facts, which, had they not been spread abroad by the champions of Methodism, and in its official Journals, it might seem a breach of Christian charity to record, seem fully to justify Wesley's predictions. Dr. Dixon, in the "Letters" we have already cited, says, (March 2, 1852:) "Desolation reigns in many of the most fruitful parts of Methodism. In Norwich, where the Conference have three large chapels, two of the largest have been surrendered to the Reformers, for the want of means of support, and congregations to fill them. In Bristol, which used to be the writer's *beau idéal* of Methodism, two thousand members have been lost, and though the chapels have not been given up, it is said they are generally very much deserted, the Reformers refusing even to go to hear Dr. Beaumont. Bath, we are informed, is much in the same state, as is more or less, Leeds, some parts of Sheffield, Birmingham, and in fine many of the most flourishing circuits. To witness all this is most distressing—heartbreaking! Religion weeps neglected in these circumstances. No revivals—poor congregations—dispirited and mourning disciples—jealousies, hard speeches, and scandalous, ribald reproaches against each other, are the bitter fruits of this state of things. The disputes in the Methodist Society are coming to an issue. It is now ascertained that the loss to the body cannot be less than from fifty thousand to sixty thousand members. This is sad and deplorable. But do not suppose on your side the water that it is a mere *mob rise*. With some brilliant exceptions, the non-conformist churches in the country are not in a flourishing state. Whatever may be the case as to *non-establishment* principles progressing, certainly *religion* is not advancing in their borders. It is to be feared that doctrinal derelictions are growing up amongst the divines. A diluted theology is taking the place of the good old puritanism of times of yore, and *lean pastures make lean flocks*."

intended or desired his Institute to be anything more than an "Evangelizing Supplement" to the Church. Most certainly either he never sanctioned "separation," directly or indirectly, or, he was not merely vacillating and insincere, he must have been a profound and consummate dissembler. Such are the horns of the dilemma; and for our own part we have too much regard for Mr. Wesley's Christian character to take the latter. . . . Our author rightly argues:

"From the severe blame that would be involved in the supposition that Wesley contemplated, and that he aimed directly to bring about a plan of this comprehensive kind—a blame injurious alike to his reputation for wisdom, and for simplicity of purpose, he stands clearly and wholly exempt; this exculpation, resting as it does upon the ground of those many passages, scattered through the documents above mentioned, which show what, in fact, were his views and his intentions in giving form and consistency to his Society." p. 312.

4. *Lay-preaching.* Perhaps no fact in Methodistic History, evinces Wesley's integrity and singleness of purpose, more thoroughly than this; which, like most others, in his system of expedients, was an accident. The circumstances were these: A young man, ambitious, it would seem, to invade the priest's office, began to hold forth to the society in London. Wesley was greatly incensed, and hastened to rebuke and put down this usurper; and this he would have done in the most summary manner, but for the somewhat stern interposition of one, for whose authority he had always cherished a more than filial reverence. Thus to Susannah Wesley, a woman whom Dr. Phillpott's reviewer, in the *Edinburgh*, classes with such "Anglo-Catholics" as Andrews, and Ken, and Pusey, and Keble, and Gladstone, belongs the honor, if any, of duly recognizing and establishing that "expedient," "without which," says Mr. Taylor, "there could have been no Methodism."

"Wesleyan lay-preaching may be traced up to that word, well weighed before it was uttered by this 'mother in Israel;' 'John, this lay preacher* is as truly called of God to preach as you are.'" p. 57.

"It is not disingenuousness merely, but obtuseness of perception as to human character, that has led certain writers to insinuate that Wesley's professed repugnance to lay-preach-

* This was Thomas Maxwell. As might have been foreseen, he was not to be content with this triumph. A few years later, we find him heading the first in that series of secessions, which, from time to time, "have convulsed the Society, and perpetually threaten its dissolution." He quarreled with Wesley for seeking to put some restraint, we believe, upon rant and vociferation.

ing was feigned. Inconsistent in its expression it might be, and was; but genuine, if there be anything at all trustworthy, in human nature." p. 61.

5. Another very remarkable "expedient" in the system of expedients, the Wesleyan Institute, is the *Class Meeting*. The origin of this, too, was purely accidental. The Societies found it convenient to make weekly collections. The members were therefore distributed into classes—with a collector for each—who was to call upon them weekly, at their own residence. But it was soon found more convenient to call the members of the class together, and by degrees, this meeting began to lose its secular character in its religious aspects—the penny-a-week tax-gather being transformed into a spiritual inquisitor or "leader."

6. *The Conference* appears also to have been suggested by that mother of inventions—necessity. In the course of a few years, the rapid extension of the Society, and their growing interests, demanding, as their founder thought, such *reunions*, he called together, for the first time, the clergymen and lay-preachers, acting under his direction, in 1774. The matters here discussed, are thus stated in his own words: "(1.) What to teach; (2.) How to teach; (3.) What to do—i. e. how to regulate our doctrine, faith, and practice." Such was the germ of that Wesleyan hierocracy from which the laity, who have no sort of representation in it, receive all the rules of discipline and terms of communion. Mr. Taylor justly argues that Wesley, in adopting an "expedient" which necessarily consolidated all power in the clergy, "entertained no thought, intention, or wish, to construct a Church—that is to say, to frame a spiritual polity which should stand by itself—should comprise all powers requisite for a complete ecclesiastical organization, and which (especially) should embrace within its provisions that necessary balance of powers, clerical and lay, apart from which the choice must always lie between hierarchical despotism, or democratic despotism—that is to say, between an unabated spiritual supremacy, or impracticable and ungovernable popular caprice." p. 234.

A writer in a late number of the North British Review, coincides entirely in this view of Wesley's intentions and wishes. "When the extraordinary success he met with in converting sinners and in forming them into societies, suggested to him new plans and arrangements, he seems to have considered only whether they were lawful in themselves and expedient at the time, without trying them by any higher standard, or contemplating them in connection with more permanent results."

7. *Presbyterial Ordinations* and the "*Methodist Episcopal Church*." It is well known that in 1784, Wesley not only sanctioned the organization of this religious body, but with his own hand ordained its chief ministers; and no acts of his, most certainly, have detracted so much as these from his reputation for wisdom, and simplicity of purpose, or subjected him to so severe reprehension. We were curious to see how a writer so prompt as Mr. Taylor, to vindicate the integrity and consistency of the great founder, would dispose of this question—but he does not touch it. What, then, shall we say? How shall we reconcile either the act or the principle involved in it, with that almost dying asseveration which we find among the last entries of Wesley's "*Journal*," (1790?) "*I have been uniform both in doctrine and discipline for fifty years and more; it is a little too late for me to turn into a new path now that I am old and grey headed.*" Perhaps, in the concluding words of this solemn declaration, we have the very best apology that could be made. And there is, to the same effect, a shrewd saying of Charles Wesley's, for which, though we have never seen it in print, we have excellent vouchers. Upon recovering from the first surprise, with which he learned what his brother had done in the matter of America, he, in "*sober sadness*," remarked, "*but John, as you see, is now a very old man.*" That some of the pardonable infirmities of old age had insensibly stolen upon him, is clear from his own showing. He, at the age of eighty-seven, boasts himself to have been consistent and "*uniform*" for fifty years and more. And yet it is certain, that within that period, he had avowed his belief in the Three Orders, and the necessity of Episcopal Ordination; and yet he had, in the most significant manner, utterly repudiated that belief. Nor does it help the matter to alledge that he had, meantime, read Lord King's book and been converted to the Presbyterian theory; for Presbyterianism was not the "*expedient*" he chose. The most that can be said of this is, that it was a miserable apology for a course which he had taken against the convictions of his judgment, uttered with his almost dying breath. There were other, and to his mind more conclusive reasons for the "*ordinations*" in question. From habit, not less than the natural bent of his mind, he had long regarded all such crises as providential. Himself he deemed a passive instrument; and to all the strange steps of his eventful career, he had felt himself impelled by some stern necessity, or rather some divine efflatus. Thus the steps in regard to America were necessitated, he thought, by the refusal of the Bishop of London to spare him those

most reluctant acts, by ordaining a few clergymen for societies in America, scattered among three millions of people, and deprived of the sacraments, by the almost universal withdrawal of the clergy of the English Church.

Wesley was not insincere and hypocritical then, in continuing to use, as he did in the "Larger Minutes," after the organization of the "Methodist Episcopal Church," such language as this: "We do not, we dare not, separate from the Church. We are not seceders, nor do we bear any resemblance to them. We set out upon quite opposite principles." And here he adds words which are worthy to be emblazoned upon the portals of every Chapel in the world that bears his name. "The seceders based the very foundation of their work in judging and condemning *others*; we based the foundation of our work in judging and condemning *ourselves*. They begin everywhere with showing their hearers how fallen the *Church and ministers* are; we begin everywhere with showing our hearers how fallen they are *themselves*." Nothing more beautifully or perfectly exhibits the real *animus* of Wesleyan Methodism, than these solemn declarations reiterated from year to year, till the very close of his life. And nothing, we regret to say, more clearly exhibits the striking contrast between the Methodism of the past, and the Methodism of the present. To the words of the "Larger Minutes," just cited, we find that there were added these—"What they do in America, or what their Minutes say on this subject, is nothing to us. We will keep in the good old way."

About this time, too, occurred the outrage, as Mr. Wesley deemed, of the assumption of the title of "Bishop," by Messrs. Coke and Asbury; and the breach between the founder and his American "children," was consummated by what was technically termed, "leaving his name off the Minutes"—i. e. striking out the phrase that had appeared conspicuously on their fore-front: "We, during the life of the Rev. Mr. Wesley, acknowledge ourselves his sons in the Gospel, ready in matters of Church government to obey his commands."* We think, then, that the evident chagrin and disappointment, with which Wesley regarded the violently sectarian course upon which his American children entered, may well be pleaded in bar of any impeachment of his loyalty even in

* History of the Discipline. This confessedly Standard Work upon the subject, well indicated in this title, should be read by all who care to note the "progress" of American Methodism, and to know precisely how far Mr. Wesley sympathized with it.

those acts, which, upon his own principles, were least defensible. The evidence is, as Dr. Emory shows, "conclusive that he did not consider that the Methodists in America had *separated* from or *left* the Church of England, but that the connection between them was providentially dissolved." In sanctioning the independent position it assumed, and "ordaining" its chief ministers, he was influenced by a "very uncommon train of providences." And the fact that a few years later he was persuaded to ordain one or two of his *itinerant* lay preachers for England, only illustrates the truth of Napoleon's favorite maxim—"it is only the first step that is difficult."

Such, then, was Wesleyan Methodism—"a proclamation of the Gospel—lasting its season and doing its work." And such was Wesley—"an unselfish, loving soul—a soul large enough to fill a seraph's bosom." Mr. Taylor has, we think, done him ample justice. There is an earnest truthfulness in his tone, which contrasts finely with the flippancy and "philosophy, falsely so called," of a class of Biographers and Annotators, represented by Southey and Coleridge. "That which these men undertook to do—the one frivolously, the other profoundly—was to give a reason for the bright greenness and the gay blossoms of May, ignoring the sun."

"Why is it, then, that among those who would wish to be thought his apologists, (though not his disciples,) he has been so spoken of as if some mystery overshadowed that bright head—or, as if that countenance, beaming as it does with child-like love, was the covering of an abyss? It has so happened because the character and the course of Wesley, as of his colleagues, involves a far deeper problem than that of the individual dispositions and motives of the man." p. 87.

If anything more were requisite to demonstrate how vehemently and successfully, too, Wesley resisted all schismatical tendencies, we might point to the bold strides of his Institute as soon as it had the power. The death of Wesley occurred in 1791; and the very next year the British Conference ventured upon that "first step, which alone is difficult." They voted to decide by lot, whether they should allow themselves to administer the Sacraments. *But this 'lot' was against the proposed innovation.* The next year, forgetting, it seems, that "the lot is cast in the lap, but the whole disposing thereof is with the Lord," the same body resolved, that the Sacraments might be administered to all such societies as should *unanimously* desire it. Two years later this resolution was so modified as to leave majorities to decide

the grave question ; and, at the same Conference, the sturdy rule of Wesley, "not to preach in Church hours," was expunged. It should also be mentioned, that within three years after the death of Wesley, those faithful "sons in the Gospel" voted to repudiate "gowns, cassocks, bands, and surplices."* So soon did this "Evangelizing Supplement" to the Church begin to develop itself into a rancorously hostile sect.

The view we have now taken will enable us to account for several strange *anomalies* in the Constitution of Methodism as it is.

1. As it respects *terms of Communion*. In the book of Discipline, which embodies the doctrines, polity, &c., of American Methodism—the first place is naturally given to the "Articles of Religion"—which are the "Thirty-Nine" reduced to twenty-five. Among those which are adopted without mutilation,† we find that which declares, "that whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man." And yet, in turning to the "Discipline," we find among its standing rules, one which, *upon pain of Excommunication*, commands habitual attendance upon the Class Meeting. That is to say, the Methodist laity are liable to be "expelled" from the "Church" in the most summary manner, not for disregarding any of the things required by Holy Scripture, or "to be proved thereby;" not for neglecting any of Christ's ordinances, but for not duly honoring one of the commandments of that Conference, which "thoroughly and absolutely ignores" them—except as subjects of discipline.

2. Another anomaly in Wesleyan Methodism, as claiming to be a *Church*, is this same *Ministerial absolutism*. In its *Magna Charta* :

"Not one word meets the eye of a reader, who, uninstructed in Wesleyan lore, but well conversant with the Apostolic writings, and not ignorant of Church History, looks into it, not doubting that he shall therein find a formal recognition of the rights and claims of the Christian laity. No such recognition—no saving allusion to the mass—the people, to those to whom the Apostolic epistles are immediately addressed,—'The saints and faithful brethren in Christ Jesus,'—is therein discoverable." p. 262.

* "British Minutes."

† Of all the specimens of prurient criticism, we have had the fortune to meet with, this tampering with the "Articles," must bear the palm. Even in that admirable 6th, (5th of the Discipline,) the particle "Nor" was at first changed to "Or." See other 'improvements'—*ad nauseam* in Emory.—pp. 95. *et seq.*

It is mere trifling to say, as some apologists for this system do, that the laity are eligible to the office of Trustee, Class-leader and Steward; and that as such, they are entitled to sit and vote in what is termed the Quarterly Conference. None of those officers are chosen by the people or congregation, unless, as sometimes happens, in the case of the Trustee, the laws of the State or Territory *require* it. "In all cases"—that only exception—"when a new board of Trustees is to be elected, it shall be done by the appointment of the preacher in charge, or the presiding elder of the District." Such is the rule of "Discipline." Another rule makes it the duty of the preacher in charge, "to appoint all the leaders and change them when he sees necessary." The Steward, the Minister only claims the right to nominate. But to whom? Not to the congregation or people, but to those very leaders whom he creates and uncreates at pleasure. These Stewards and Leaders, thus constituted, have a right to sit and act in the business meetings of the individual society or station, at such times and for such objects as the higher powers prescribe. Such are the rights of the laity! and be they more or less, it matters little, so long as they are always liable to be changed and abrogated by that purely hierocratic Conference in which the laity have no voice or representation whatever.*

Dr. Dixon mentions, with unfeigned astonishment, that the General Conference, in 1844, "was seen in the novel position of dealing out justice (in the case of one of its chief Ministers) by a vote of the majority—*on motion*—without any of the forms of trial. . . . Doctrines were broached—regarding its own powers—which, in effect, and if acted upon, would raise it above law, put it in a position beyond the pale of the Constitution, give it the power of parliamentary omnipotence, and thus place the destinies of all imaginary interests within its grasp." And Mr. Justice Nelson, in his decision of the great "Property suit," which grew out of the action of the Conference upon the slavery question, observes: "These Traveling Preachers represented the sovereign power of the Government, and were responsible to no earthly tribunal for the mode and manner of its exercise." Therefore, upon a very intelligent and impartial review of the Polity of Methodism, the learned Judge concludes that the Conference had the

* Debates of the Methodist Lay Convention at Philadelphia, March, 1852, called "to consider the propriety of petitioning the General Conference for certain alterations in the organic laws of the Church, by which the laity will be represented in the council of the Church."

power even to divide the Church. It was this "decision" that quickened the Philadelphia Lay movement of last March, and extorted from a very respectable portion of the Clergy the admission that if that high judicial opinion is correct, there is much need of some radical reform.

3. *An Unsettled Ministry.* There are no passages in Mr. Taylor's volume that seem to us more worthy of attentive consideration than those which relate to the "training of the people."

"The people, if indeed they are to know what that store of blessings is, which Christianity holds ready to bestow upon themselves and their families, must have near them always, not preachers merely, but pastors; and if the man of incessant journeyings may become a pastor, such as the people need, then also may oaks of full growth be had from a nursery ground and set down before your window." p. 223.

"Where there are no resident pastors, there will be no Church, no deep seated Christian love—little diffused reverence—little domestic piety; and much more reliance will be placed upon means of excitement than upon means of influence." p. 224.

That this false position of Wesleyan Methodism, acting as a *Church*, is beginning to be felt, appears from those remarks of Dr. Dixon, already cited, upon the peculiar influence of the English parochial clergy. The same writer observes, that "when Mr. Wesley established a universal Itinerancy, including the change of men in the same circuit, he considered them as mere preachers and not pastors; and in theory he regarded the Methodist body as Societies in the Church, and, consequently, that the Establishment was *the Church* to which he and his people belonged; and, moreover, that the Minister of the Establishment who administered the Sacraments to them, was their proper pastor."

With these views of his Institute—in all its relations and dependencies—he was led to regard the consolidation of power in the hands of the preachers as not only allowable, but as every way desirable. But this very expedient, so well suited to the exigencies of an "evangelizing supplement," made the "*Church*" polity upon which it has been engrafted, emphatically a system of *Anomalies*.

As regards the probable *perpetuity* of Wesleyan Methodism, opinions will of course vary with the predilections, or stand point, of the observer. Its special admirers will have few, if any, misgivings upon the subject. In their view, every feature of this new Evangile bears the stamp of

a celestial origin, and must be, therefore, unfading and inefaceable. On the other hand, our contemporary, the "North British," strangely oblivious of the fate of all "Churches," founded upon this basis, in England and on the Continent, discovers in the fact that Wesley rejected the Calvinistic theology, every assurance that his system is doomed to break up and fall to pieces. Mr. Taylor's opinions on this point are much more sober. "Methodism," he says, "survives among us, and may long so survive in its broad array and ample frontage." But he is not blind to the dangers and troubles which beset the system, and "perpetually threaten its utter dissolution." In our own country it is far easier to predict what the future history of Methodism will not be, than what it will. Besides the broad rupture, which has riven that body—the north from the south—on a question of social order, and the jarrings and animosities to which that schism has given birth; besides the growing uneasiness of the people under the iron rule of the Conference, and that, too, touching not merely the choice of their minister, but the vested rights of property; besides the numerous sects which are springing up in their midst, verifying the old adage, that "their sin is proving their punishment;" yet the most careless observer cannot but see that the peculiar "mission" of Methodism is forever at an end. Their houses of worship, once the speaking type of professed humility and lowliness of mind, are now graced by the highest steeples and largest bells, and are decked out in all the finery of the upholsterer and the artist; and no congregations are more gaily and gaudily dressed, or seem to be yielding more to the spirit of the world. Sad, too, we are to say it, the sympathies of the sect seem to be falling in with that current of radicalism which is sweeping over the land, and no sect, as such, seems to be becoming more hostile to the Church than this. We do not suppose that the vast numbers which belong to that denomination will be suddenly diminished. Denominational attachments are, in this country, mere things of habit and custom. But the soul and spirit of old-fashioned Wesleyan Methodism has died out; and Methodism is hereafter to take its place among the sects of the day, adapting itself to current circumstances. The main difficulty with the system is, that its vitality, its life-blood, is departing.

Over and beyond the proof of what we have said, which is apparent to the most ordinary observer, there is another which has grown up in the practical workings of Methodist itinerancy. Says Mr. Taylor:

"Did the founders of Methodism—those true heroes and martyrs—did they sit in committee with maps and plans before them, and thence, from their chairs of ease, trumpet the question, "Who will go for us?" It was not so; these great men—great they were in energy and courage—went themselves:—they never said to others 'go and we will follow you;' but always, 'we go—follow us and help us.'" p. 210.

The leaders of the Methodist movement in this country had something of this martyr spirit. The venerable Hedding, who has lately departed this life, said, "Could I live, I should desire to do so that I might preach Christ and Him crucified. I would rather preach Christ anywhere, *on the hardest* circuit, than to have all the wealth and honors of the kingdoms of this world." And well knew he what hard circuits *were*. His first (in 1801) was the Plattsburgh; which stretched from Ticonderoga, northward to the Canada-line, and beyond it—including all the pioneer settlements of North Eastern New York. His first "District" (1807) was New Hampshire, and at the close of the year, his receipts, on account of salary, were found to amount to four dollars and twenty-five cents, precisely. In those days, this itinerant had to swim rivers, thread pathless forests, and climb almost impracticable mountains. He was glad, occasionally, to live upon berries, gathered from the hedge with his own hand, and to lodge in the rudest log cabin. It was his wont to preach no less than a dozen sermons every week, besides conducting a variety of "social," religious meetings. Itinerating thus heroically, unmindful of wintry storms and almost every species of discomfort, he incurred painful and lingering maladies which served to remind him, each successive day, that he had indeed "counted all things but loss for Christ." But fifty years have not passed without witnessing a wondrous change in the auspices under which the Methodist preacher enters upon his career. Conferences have been reduced to the geographical limits of the primitive circuit; and the circuits, themselves, have been "cut up" into a multitude of "stations." So that those once almost invariable tokens of a circuit rider—familiar to our childish eyes—the portmanteau and the spur—have quite disappeared. In proportion, too, as the hardships have diminished, the emoluments of the office have increased; so much so, that we know of no professional field that is really more inviting to a certain class of minds. True, the theory remains as heretofore; but, in fact, "Trial sermons" are no novelty to young Methodism; and to those—as well ministers as stewards—who understand the art of adroit management,

and will condescend to use it, the next "appointment" often becomes a fixed fact, months before Conference assemblies, and the Bishop pronounces his fiat. And their young preachers, trained in their Universities, accustomed to the contemplative, thoughtful habits of the scholar, above the animalism of mere rant and noise, have come to crave the fixed localities and habitudes of society. And their recent debates show that Methodist itineracy will soon be among the things that were.

In England, there are indications that the days of Wesleyan Methodism are nearly numbered. The "*Wesleyan Times*" predicts that the decrease of members in the English Methodist body this year will be about sixty thousand. The *London Times* says, "a state of things exists in that Church which exceeds anything in the history of revolutions and reforms in Church matters." Multitudes of them seem more than willing to return to that Church in whose communion John Wesley breathed his last. In the United States we see no such evidences. But a large number of their clergy and young men are taking this step, and are found among the most faithful, earnest, and useful of our clergy; and this number we expect to see hereafter largely increased. Could the voice of John Wesley be heard once more on these Western shores, as his clear eye caught the change which is creeping over those called by his name, and saw the fields stretching out all ripe for the harvest, that voice would again be heard in ringing tones—"Remember what I said, 'are we not unawares, by little and little, sliding into a separation from the Church? Oh, use every means to prevent this! Exhort all our people to keep close to the Church and Sacrament.'" "How can you, how dare you suffer yourself to be called Bishop? I shudder, I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me *Bishop*! For my sake, for God's sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better."*

Our object, in these sketches, has been merely to trace the gradual, and we may say accidental, growth of Methodism as a system—how, without any such design or ultimate end, it came to be a separate organization, and to take its place among the sects which now divide the Christian world. There are other and greater questions pertaining to this subject, which we have not ventured to touch. It was the great

* Wesley's Works, Vol. vii, p. 188.

religious event of its century. The fact of its being, was the greatest blunder, one of the greatest sins of the English Church since the Reformation, and one which the Romish Church would never have committed. While she, to use an expressive phrase of good old Bishop Griswold, was "dying of respectability," yet, out of her very heart and soul, sprang forth the embodiment of a life and power, which has linked itself with the destinies of our own Continent, and done much to shape its moral being. It was the life-blood of the English Church; and yet, thank God, it did not exhaust the fountain. Its missionary spirit, its self-denials, its deeds of Christ-like sacrifice, were worthy of the Apostolic days. And yet, its unnatural birth, and its jagged history, are significant of the future; and will sooner or later develop the inherent falsity of the basis on which the system is founded. How, and when, God only knows. But the words of John Wesley were the words of a Seer—"If the Methodists desert the Church of England, God will desert them." The only question, we believe, to be one of time.

HUMPHREY'S HISTORY OF THE PROPAGATION SOCIETY.*

The Society have been always sensible, the most effectual way to convert the negroes, was by engaging their masters to countenance and promote their conversion. The late Bishop of St. Asaph, Dr. Fleetwood, preached a Sermon before this Society in the year 1711, setting forth the duty of instructing the negroes in the Christian religion. The Society thought this so useful a Discourse, that they printed and dispersed abroad in the plantations, great numbers of that sermon in the same year; and lately in the year 1725, re printed the same, and dispersed again large numbers. The present Bishop of London (Dr. Gibson) became a second advocate for the conversion of the negroes; and wrote two Letters on this subject. The first, addressed to the masters and mistresses of families in the English plantations abroad, exhorting them to encourage and promote the instruction of their negroes in the Christian faith. The second to the missionaries there; directing them to distribute the said Letter, and exhorting them to give their assistance towards the instruction of the negroes within their several parishes.

The Society were persuaded this was the true method to remove the great obstruction of their conversion, and hoping so particular an application to the masters and mistresses from the See of London, would have the strongest influence; they printed ten thousand copies of the Letters to the masters and mistresses, which have been sent to all the colonies on the continent, and to all our Islands in the West Indies, to be distributed among the masters of families, and other inhabitants. The Society have received accounts, that these Letters have influenced many masters of families to have their negroes instructed; and hope they will have at length, the desired effect.

The Bishop of London soon after wrote an Address to serious Christians among ourselves, to assist the Society for propagating the Gospel in carrying on this work; a number of copies whereof hath been printed and dispersed in several places in England. The Address and Letters follow next.

An Address to Serious Christians among ourselves, to assist the Society for propagating the Gospel in carrying on the work of instructing the negroes in our plantations abroad.

The design of the two following letters, which have been lately sent to our plantations abroad is, I. To convince the masters and mistresses there, of the obligation they are under, to instruct their negroes in the Christian religion. II. To answer the objections that are usually made against it. And, III. To exhort the ministers and schoolmasters within the several parishes, to assist in this good work, as far as the proper business of their stations will permit.

But the negroes in several of the plantations being vastly numerous, and the parishes very large, the utmost that ministers and schoolmas-

* Continued from p. 304.

ters can do, will fall far short of the necessary attendance and application which this work requires. And it is too plain from experience, that very many of the masters and mistresses are either unable or unwilling to provide for the instruction of those poor creatures, at least in such a way as may effectually attain the end ; and wherever that is the case, they are unavoidably condemned, in a Christian country, to live and die in heathen idolatry, and in an utter ignorance of the true God.

This is a very deplorable sight in a country where the Gospel of Christ is professed and publicly preached ; and every Christian who believes the promises of the Gospel, and is concerned in earnest for the honor of Christ, and the salvation of souls, must be sensibly affected with the thought of it. Which will of course lead and dispose him to countenance and support any measures that shall be entered into, for doing justice to our common Christianity, and delivering the *Protestant* name from so great a reproach. For to do right to the papists, both the inhabitants of their plantations abroad, and the several countries in Europe to which they belong, have shown a laudable care and concern in this matter. Only, it is to be wished that their care to see them instructed, were equal to their zeal to have them baptized ; and that greater stress were laid upon bringing them to a knowledge of the Christian faith, than upon barely giving them the name of Christians.

The Society for Propagating the Gospel in Foreign Parts, have this affair much at heart ; and, having lately had it under their consideration, are unanimously of opinion, that nothing would give so quick and effectual a progress to the work, as the sending catechists from hence : whose *only* business it should be, to instruct the negroes, within particular districts to be assigned to them, and who, having no avocations of any kind, would be at full liberty to attend the most proper times and seasons for instruction, and employing their thoughts wholly in that way, would be far better acquainted with the proper methods of proceeding in the work, and also pursue those methods more closely, than any *occasional* instructor can be supposed to do.

But the present yearly subscriptions of the Society are employed in maintaining ministers in the plantations, to officiate to our own people, in places where they are not able to support the charge themselves, and where they would quickly fall into a state of heathenism, or something like it, if provision were not made for a standing ministry among them. So that the Society can be in no condition to maintain catechists for the instruction of the negroes, unless pious and well disposed Christians among ourselves shall lay this matter to heart, and enable them to proceed in it by contributions given for that *purpose* and to be solely *appropriated* to that use.

The piety, as well as the necessity and importance, of promoting this work, and entering into proper methods for that end, are set forth in the following letters, to which the reader is referred. But lest this should seem to be only the concern of the planters abroad, I will add some considerations which may induce *all Christians* as such, to think it a work worthy of their regard, and incline them to further it according to their power and ability.

1. The first is, that as the Christian Church upon earth is one, being joined together in the same faith, and in the common bond of love and unity, under Christ its Head ; so the supporting and enlarging of that Church, is justly to be esteemed the *common cause* of Christianity, or in other words, the general concern of Christians, all the world over. And if we do not *desire* to see it propagated throughout the world, it is a certain sign, that we are not sufficiently concerned for the honor of Christ, nor duly sensible of the greatness of the gospel promises, and of the inestimable value of a soul.

2. From hence it follows, that although our own families, relations, neighbors, and country, claim the first place in our care and concern for religion, yet no distance of place, how great soever it be, is a sufficient excuse from endeavoring to propagate the gospel, where we see there is need and a fit opportunity offers, and it is fairly in our power. On the contrary, the more remote we are from the country to which we do at any time extend our care and assistance, the greater testimony it is of our zeal for the glory of God, and the salvation of souls.

3. But, thirdly, the souls for which I am now pleading, have a more particular claim to our regard, as they are truly a part of our own nation, and live under the same government with ourselves, and which is more, contribute much by their labor to the support of our government, and the increase of the trade and wealth of this kingdom. In the following Letter, the masters in the plantations are put in mind of the great profit arising to them from the labor of the negroes, as one argument why they should be willing to be at some expense in instructing them. And the same argument extends, in proportion to this nation in general, which is greatly benefitted by their labor ; and more particularly does it extend to such among us, who either have possessions in those parts, or have been enriched by trading to them.

4. As the progress which one single catechist makes, may be very great, when it is his whole employment ; so every person who contributes to the maintenance of that one, has the satisfaction to think that he is an instrument under God, of converting and saving a proportionable number of souls. Some few seeds cast into this ground, and watered by the blessing of God, may produce an increase exceeding great, and will be no small addition to our happiness in heaven. But whatever the success be, such sincere testimonies of a desire to see the gospel propagated, and such charitable endeavors for the salvation of our fellow-creatures, will most assuredly find a very plentiful reward from the hands of God.

And may it please Him to open the hearts of Christians, and to dispose them according to their several abilities, to assist in carrying on this good work, for the glory of His name, and the eternal welfare of so many thousand souls.

LETTER I.

The Bishop of London's Letter to the Masters and Mistresses of Families in the English Plantations abroad ; exhorting them to encourage and promote the instruction of their negroes in the Christian faith.

THE care of the plantations abroad being committed to the Bishop of London as to religious affairs, I have thought it my duty to make particular inquiries into the state of religion in those parts, and to learn, among other things, what number of slaves are employed within the several governments, and what means are used for their instruction in the Christian faith. I find the numbers are prodigiously great ; and am not a little troubled to observe how small a progress has been made in a Christian country, towards the delivering those poor creatures from the pagan darkness and superstition in which they were bred, and the making them partakers of the light of the Gospel, and of the blessings and benefits belonging to it. And, which is yet more to be lamented, I find there has not only been very little progress made in the work, but that all attempts towards it have been by too many industriously discouraged and hindered ; partly, by magnifying the difficulties of the work beyond what they really are, and partly, by mistaken suggestions of the change which baptism would make in the condition of the negroes to the loss and disadvantage of their masters.

I. As to the difficulties, it may be pleaded, that the negroes are grown persons when they come over, and that having been accustomed to the pagan rites and idolatries of their own country, they are prejudiced against all other religions, and more particularly against the Christian, as forbidding all that licentiousness which is usually practised among the heathens. But if this were a good argument against attempting the conversion of negroes, it would follow, that the Gospel is never to be further propagated than it is at present, and that no endeavors are to be used for the conversion of heathens, at any time, or in any country whatsoever ; because all heathens have been accustomed to pagan rites and idolatries, and to such vicious and licentious living as the Christian religion forbids. But yet, God be thanked, heathens have been converted and Christianity propagated, in all ages and almost all countries, through the zeal and diligence of pious and good men ; and this, without the help of miracles. And if the present age be as zealous and diligent in pursuing the proper means of conversion, we have no reason to doubt but that the Divine assistance is and will be the same in all ages.

But a farther difficulty is, that they are utter strangers to our language and we to theirs ; and the gift of tongues being now ceased, there is no means left of instructing them in the doctrines of the Christian religion. And this, I own, is a real difficulty, as long as it continues and as far as it reaches. But, if I am rightly informed, many of the negroes who are grown persons when they come over, do of themselves attain so much of our language as enables them to understand

and to be understood in things which concern the ordinary business of life; and they who can go so far of their own accord, might doubtless be carried much farther if proper methods and endeavors were used to bring them to a competent knowledge of our language, with a pious view to the instructing them in the doctrines of our religion. At least, some of them, who are more capable and more serious than the rest, might be easily instructed both in our language and religion, and then be made use of to convey instruction to the rest in their own language. And this, one would hope, may be done with great ease wherever there is a hearty and sincere zeal for the work.

But whatever difficulties there may be in instructing those who are grown up before they are brought over, there are not the like difficulties in the case of their children, who are born and bred in our plantations, who have never been accustomed to pagan rites and superstitions, and who may easily be trained up, like all other children, to any language whatsoever, and particularly to our own; if the making them good Christians be sincerely the desire and intention of those who have the property in them and the government over them.

But supposing the difficulties to be much greater than I imagine, they are not such as render the work impossible, so as to leave no hope of any degree of success; and nothing less than an impossibility of doing any good at all, can warrant our giving over and laying aside all means and endeavors where the propagation of the Gospel and the saving of souls are immediately concerned.

Many undertakings look far more impracticable before trial than they are afterwards found to be in experience, especially where there is not a good heart to go about them. And it is frequently observed that small beginnings, when pursued with resolution, are attended with great and surprising success. But in no case is the success more great and surprising than when good men engage in the cause of God and religion, out of a just sense of the inestimable value of a soul, and in a full and well-grounded assurance that their honest designs and endeavors for the promoting religion, will be supported by a special blessing from God.

I am loath to think so hardly of any Christian master, as to suppose that he can deliberately hinder his negroes from being instructed in the Christian faith, or, which is the same thing, that he can, upon sober and mature consideration of the case, finally resolve to deny them the means and opportunities of instruction. Much less may I believe that he can, after he has seriously weighed this matter, permit them to labor on the Lord's day; and least of all, that he can put them under a kind of necessity of laboring on that day to provide themselves with the conveniences of life; since our religion so plainly teaches us that God has given one day in seven to be a day of rest, not only to man, but to the beasts; that it is a day which is appointed by Him for the improvement of the soul as well as the refreshment of the body; and that it is a duty incumbent upon masters to take care that all persons who are under their government keep this day holy, and employ it to the

pious and wise purposes for which God, our great Lord and Master, intended it. Nor can I think so hardly of any missionary who shall be desired by the master to direct and assist in the instruction of his negroes, (either on that day or on any other when he shall be more at leisure,) as to suppose that he will not embrace such invitation with the utmost readiness and cheerfulness, and give all the help that is fairly consistent with the necessary duties of his function as a parochial minister.

If it be said that no time can be spared from the daily labor and employment of the negroes to instruct them in the Christian religion, this is in effect to say, that no consideration of propagating the Gospel of God, or saving the souls of men, is to make the least abatement from the temporal profit of the masters; and that God cannot or will not make up the little they may lose in that way, by blessing and prospering their undertakings by sea and land, as a just reward of their zeal for his glory and the salvation of men's souls. In this case I may well reason as St. Paul does in a case not unlike it, that if they make you partakers of their temporal things (of their strength and spirits, and even of their offspring) you ought to make them partakers of your spiritual things, though it should abate somewhat from the profit which you might otherwise receive from their labors. And considering the greatness of the profit that is received from their labors, it might be hoped that all Christian masters, those especially who are possessed of considerable numbers, should also be at some small expense in providing for the instruction of those poor creatures; and that others whose numbers are less, and who dwell in the same neighborhood, should join in the expense of a common teacher for the negroes belonging to them. The Society for Propagating the Gospel in Foreign Parts, are sufficiently sensible of the great importance and necessity of such an established and regular provision for the instruction of the negroes, and earnestly wish and pray that it may please God to put it into the hearts of good Christians to enable them to assist in the work by seasonable contributions for that end; but at present their fund does scarce enable them to answer the many demands of missionaries for the performance of divine service in the poorer settlements, which are not in a condition to maintain them at their own charge.

II. But it is further pleaded, that the instruction of heathens in the Christian faith is in order to their baptism, and that not only the time to be allowed for instructing them would be an abatement from the profits of their labor, but also that the baptizing them when instructed, would destroy both the property which the masters have in them as slaves bought with their money, and the right of selling them again at pleasure; and that the making them Christians only makes them less diligent and more ungovernable.

To which it may be very truly replied, that Christianity and the embracing of the Gospel does not make the least alteration in civil property, or in any of the duties which belong to civil relations; but in all these respects it continues persons just in the same state as it found them.

The freedom which Christianity gives is a freedom from the bondage of sin and satan, and from the dominion of men's lusts and passions and inordinate desires; but as to their outward condition, whatever that was before, whether bond or free, their being baptized and becoming Christians makes no manner of change in it. As St. Paul has expressly told us, 1 Cor. vii, 20, where he is speaking directly to this very point, "Let every man abide in the same calling wherein he was called;" and at the twenty-fourth verse, "Let every man wherein he is called therein abide with God." And so far is Christianity from discharging men from the duties of the station and condition in which it found them, that it lays them under stronger obligations to perform those duties with the greatest diligence and fidelity, not only from the fear of men, but from a sense of duty to God, and the belief and expectation of a future account. So that to say, that Christianity tends to make men less observant of their duty in any respect, is a reproach that it is very far from deserving, and a reproach that is confuted by the whole tenor of the Gospel precepts, which inculcate upon all, and particularly upon servants, (many of whom were then in the condition of slaves,) a faithful and diligent discharge of the duties belonging to their several stations, out of conscience towards God. And it is also confuted by our own reason, which tells us how much more forcible and constant the restraint of conscience is than the restraint of fear; and last of all, it is confuted by experience, which teaches us the great value of those servants who are truly religious, compared with those who have no sense of religion.

As to their being more ungovernable after baptism than before, it is certain that the Gospel everywhere enjoins, not only diligence and fidelity, but also obedience for conscience' sake; and does not deprive masters of any proper methods of enforcing obedience, where they appear to be necessary. Humanity forbids all cruel and barbarous treatment of our fellow-creatures, and will not suffer us to consider a being that is endowed with reason, upon a level with brutes, and Christianity takes not out of the hands of superiors any degrees of strictness and severity that fairly appear to be necessary for the preserving subjection and government. The general law, both of humanity and of Christianity, is kindness, gentleness, and compassion towards all mankind, of what nation or condition soever they be; and therefore we are to make the exercise of those amiable virtues our choice and desire, and to have recourse to severe and rigorous methods unwillingly, and only out of necessity. Of this necessity you yourselves remain the judges, as much after they receive baptism as before; so that you can be in no danger of suffering by the change; and as to them, the greatest hardships that the most severe master can inflict upon them, is not to be compared to the cruelty of keeping them in the state of heathenism, and depriving them of the means of salvation as reached forth to all mankind in the Gospel of Christ. And, in truth, one great reason why severity is at all necessary to maintain government is the want of religion in those who are to be governed, and who therefore are not to

be kept to their duty by anything but fear and terror; than which there cannot be a more uneasy state either to those who govern or those who are governed.

III. That these things may make the greater impression upon you, let me beseech you to consider yourselves not only as masters, but as Christian masters, who stand obliged by your profession to do all that your station and condition enable you to do towards breaking the power of satan and enlarging the kingdom of Christ, and as having a great opportunity put into your hands of helping on this work by the influence which God has given you over such a number of heathen idolaters, who still continue under the dominion of satan. In the next place, let me beseech you to consider them, not barely as slaves and upon the same level with laboring beasts, but as men slaves and women slaves, who have the same frame and faculties with yourselves, and have souls capable of being made eternally happy, and reason and understanding to receive instruction in order to it. If they came from abroad, let it not be said that they are as far from the knowledge of Christ in a Christian country as when they dwelt among pagan idolaters. If they have been born among you, and have never breathed any air but that of a Christian country, let them not be as much strangers to Christ as if they had been transplanted, as soon as born, into a country of pagan idolaters.

Hoping that these and the like considerations will move you to lay this matter seriously to heart, and excite you to use the best means in your power towards so good and pious a work, I cannot omit to suggest to you one of the best motives that can be used for disposing the heathens to embrace Christianity, and that is the good lives of Christians. Let them see in you and your families examples of sobriety, temperance, and chastity, and of all the other virtues and graces of the Christian life. Let them observe how strictly you oblige yourselves and all that belong to you, to abstain from cursing and swearing, and to keep the Lord's day holy, and to attend the public worship of God, and the ordinances which Christ hath appointed in his Gospel. Make them sensible by the general tenor of your behavior and conversation that your inward temper and disposition is such as the Gospel requires, that is to say, mild, gentle, and merciful; and that as often as you exercise rigor and severity it is wholly owing to their idleness or obstinacy. By these means, you will open their hearts to instruction, and prepare them to receive the truths of the Gospel, to which if you add a pious endeavor and concern to see them duly instructed, you may become the instrument of saving many souls, and will not only secure a blessing from God upon all your undertakings in this world, but entitle yourselves to that distinguishing reward in the next, which will be given to all those who have been zealous in their endeavors to promote the salvation of men, and enlarge the kingdom of Christ. And that you may be found in that number at the great day of accounts, is the sincere desire and earnest prayer of

Your faithful friend,

EDMUND, LONDON.

May 19, 1727.

LETTER II.

The Bishop of London's Letter to the Missionaries in the English plantations, exhorting them to give their assistance towards the instruction of the negroes of their several parishes, in the Christian Faith.

GOOD BROTHER :—

Having understood by many letters from the plantations, and by the accounts of persons who have come from thence, that very little progress hath hitherto been made in the conversion of the negroes to the Christian faith, I have thought it proper for me to lay before the masters and mistresses the obligations they are under to promote and encourage that pious and necessary work. This I have done in a letter directed to them, of which you will receive several copies, in order to be distributed to those who have negroes in your own parish; and I must entreat you when you put the letter into their hands to enforce the design of it by any further arguments that you shall think proper to be used, and also to assure them of your own assistance in carrying on the work.

I am aware that in the plantations, where the parishes are of so large extent, the care and labor of the parochial ministers must be great; but yet I persuade myself, that many vacant hours may be spared from the other pastoral duties, to be bestowed on this; and I cannot doubt of the readiness of every missionary in his own parish, to promote and further a work so charitable to the souls of men, and so agreeable to the great end and design of his mission.

As to those ministers who have negroes of their own; I cannot but esteem it their indispensable duty to use their best endeavors to instruct them in the Christian religion, in order to their being baptized; both because such negroes are their proper and immediate care, and because it is in vain to hope that other masters and mistresses will exert themselves in this work, if they see it wholly neglected, or but coldly pursued, in the families of the clergy. So that any degree of neglect on your part, in the instruction of your own negroes, would not only be the withholding from them the inestimable benefits of Christianity, but would evidently tend to the obstructing and defeating the whole design in every other family.

I would also hope, that the schoolmasters in the several parishes, part of whose business it is to instruct youth in the principles of Christianity, might contribute somewhat towards the carrying on this work; by being ready to bestow upon it some of their leisure time, and especially on the Lord's day, when both they and the negroes are most at liberty, and the clergy are taken up with the public duties of their function. And though the assistance they give to this pious design, should not meet with any reward from men, yet their comfort may be, that it is the work of God, and will assuredly be rewarded by Him; and the less they are obliged to this on account of any reward they receive from men, the greater will their reward be from the hands

of God. I must therefore entreat you to recommend it to them in my name, and to dispose them by all proper arguments and persuasions to turn their thoughts seriously to it, and to be always ready to offer and lend their assistance at their leisure hours.

And so, not doubting of your ready and zealous concurrence in promoting this important work, and earnestly begging a blessing from God upon this and all your other pastoral labors, I remain

Your affectionate friend and brother,

May 10th, 1727.

EDMUND, LONDON.

CHAPTER XI.

The Iroquois border on New York and New England. The Genius of the Northern Indians, and the condition of their Countries. The Earl of Bellamont, Governor of New York, represents the want of Missionaries for instructing the Iroquois. An Order of the Queen and Council for their Instruction. The Society send the Rev. Mr. Thoroughgood Moor, Missionary to them. His Labors; they prove fruitless; he embarks for England; he and all the Ship's Crew are lost at Sea. Four Sachems or Indian Kings arrive in England; they desire a Missionary to instruct them and their People; they return home. Mr. Andrews is sent Missionary to the Mohocks. A Fort is built among them. They refuse to let their Children learn English. Some Chapters of the Bible and part of our Common-Prayer, translated into the Indian-Iroquois Language; some few Indians are taught. The Mohocks will not send their Children to School; refuse to come to be instructed. Mr. Andrews represents all his Labors prove useless. Leaves this Mission.

THE Indians bordering on the Colony of New York, are the Iroquois, or five nations, once a very numerous people; they deserved the first regard of the English upon two accounts; they drove a considerable trade with the English in beaver at Albany, and were the frontier nations against the French settlement at Quebeck, and the Canada Indians their allies; who in conjunction have several times ravaged the frontiers of New England and New York. It was necessary, upon a civil as well as religious account, that the society should employ their first labors in endeavoring their conversion, and accordingly they did send the first missionaries among these people. Before I give an account of the society's endeavors, it is necessary to make some remarks on the genius of the Northern Americans, and on the condition of the countries they inhabited.

2. It is first to be observed, that the genius and temper of the Northern Americans is very different from those of the Southern Continent. The once mighty empires of Mexico and Peru were filled with a people civilized, which lived a settled life, built stately cities and towns, culti-

vated the ground, had a Pagan Religion, used the arts of government, and discipline of war, and did certainly appear not only capable, but willing to receive all the more curious arts the Europeans could teach them. But, on the contrary, the Northern Americans bordering on the British Colonies were utterly barbarian, neither built cities, nor cultivated the ground, knew nothing of morality or the common decencies of human life, were divided into numerous small tribes, wandered naked in vast deserts and woods, leading a bestial life, in perpetual wars with each other, carried on with extreme cruelty, sustaining themselves with hunting, fishing, and the spontaneous products of the earth. In short, as different from the Mexicans or Peruvians, as the hords of Siberia and Tartary are from the elegance and civility of the Southern nations of Europe.

3. Besides, the country was as rude as the inhabitants. When the English, perhaps prompted by the vast treasures the Spaniards had got in Mexico and Peru, made their settlements in North America, they were disappointed in their hopes. They found no such countries as the Spaniards had, no mines of gold or silver, no rich cities like Mexico; but a naked and rude country and people. The English took nothing from the natives but an uncultivated soil: nay, that too they purchased, though for a trifle, yet that was a price, since the natives would not turn it to its proper use, and till it. All the riches drawn from these lands now by the English, is owing chiefly to their own honest labor, scarce anything to that of the natives; whereas the wealth of the Spaniards, is to this day dug out of the mines, at the expense of the sweat and blood of the miserable natives and negroes. It is very probable, had the Providence of God directed Columbus, and the Spanish fleet, to the Northern America, the poverty of the inhabitants would have secured the country. The Spaniards would not have thought it worth while to make any settlements, where nothing was to be got without their own labor; but the immense treasures of the southern world did so amaze them, that they resolved to get them, (and they did get them,) at the price of any wickedness.

4. Another matter to be here remarked is, that many of these countries, on which the English settled, were not only uncultivated, but almost desolate, with very few inhabitants, when the English took possession. Especially New England (now called) was almost an abandoned country. The New England historian* writes thus: "The summer after the Blazing Star (whose motion in the Heavens was from east to west, pointing out to the sons of men, the progress of the glorious Gospel of Christ) even about the year 1618, a little before the removal of the Church of Christ to New England, as the ancient Indians report, there befell a great mortality among them, the greatest that ever the memory of father to son took notice of; chiefly desolating those places where the English afterward planted the county of Pockanochy Agissawang, it was almost wholly deserted, insomuch that the

*Vid. History of New England, printed 1654, p. 16.

neighbor Indians did abandon those places for fear of death, fleeing more west and by south, observing that the east and by northern parts were most smit with the contagion. The Aborginny men, consisting of Mattachusetts, Whippanaps, and Tarratines, were greatly weakened, and more especially the three Kingdoms or Saggamore ships of the Mattachusetts, who were before this mortality most populous, having under them seven Dukedoms, or petty Saggamores. The Nianticks and Narragansetts, who before this time were but of little note, yet were they now much increased by such as fled thither for fear of death. The Pecods (who retained the name of a warlike people, till afterwards conquered by the English) were also smitten at this time. Their disease being a sore consumption, sweeping away whole families, chiefly young men and children, the very seeds of increase. Their powwows, which are their doctors, working partly by charm, partly by medicine, were much amazed to see their wigwams (houses) lie full of dead corpses, and now that neither Squantam nor Abomocho could help, which are their good and bad God. By this means, Christ not only made room for his people to plant, but also tamed the cruel hearts of these barbarous Indians, insomuch that half an handful of his people, landing not long after in Plymouth plantation, found little resistance."

The Indians of South and North Carolina were swept away by diseases and intestine wars. Mr. Archdale, a person of honor, who had been Governor of Carolina, and was a proprietary, writes thus of them: "Providence was visible in thinning the Indians, to make room for the English. There were two potent Nations, the Westoes and the Savannas, who broke out into an unusual civil war, before the English arrived; and from many thousands, reduced themselves to a small number. The most cruel of them, the Westoes, were driven out of the Province; and the Savannas continued good friends and useful neighbors to the English. It pleased God also to send unusual sickness among them, as the small pox, &c. The Pemlico Indians in North Carolina were lately swept away by a pestilence; and the Coramine by a war."

Pennsylvania was settled first by the Swedes and Dutch, we know not in what condition they found it, but when Mr. Pen came with the English thither, he purchased of the natives ground, and they never had any wars with them. These Indians also fell into unusual distempers and died; perhaps it may be considered as a Providential visitation, at least a judicious historian tells us, an Indian war captain, in his sickness, made this serious expostulation with himself:* "What is the matter with us Indians, that we are thus sick in our own air, and these strangers well? 'Tis as if they were sent hither to inherit our lands in our steads; but the reason is plain, they love the great God, and we do not." A reflection very surprising in a barbarian; but Mr. Pen heard it, and attested it to be matter of fact to the historian.

5. This was the condition of the people and country, when the English made their first settlements in America. The people were poor

*Vid. *English Empire in America*, p. 162.

and wild, the countries a mere wilderness, and almost desolate. The society did, soon after their establishment, endeavor the conversion of the Indians bordering on New York. The French, and the adjoining Canada Indians, had several times, by various artifices, seduced them to ravage the frontier settlements of New England and New York. The Earl of Bellamont, in the year 1700, Governor of New York, made a representation to the Lords of trade and plantations here, "That there was a great want of some ministers of the Church of England to instruct the five nations of Indians, on the frontiers of New York, and prevent their being practiced upon by French priests and Jesuits, who were conversant among them, and very industrious in persuading them, by pretences of religion, to espouse the French interest."

Whereupon the Lords Commissioners represented it as their humble opinion, "That if a fund could be found for the maintenance of such ministers, they might be of very great use and service, as well for the propagation of the reformed religion, as for improving the interest of England." This representation was laid before the Queen in Council; upon which the following order was made:

At the Court of St. James's, the third day of April, 1700. Present, the Queen's most Excellent Majesty in Council.

"Upon reading this day at the Board, a representation from the Lords Commissioners of Trade and Plantations, dated the second of this month, relating to Her Majesty's Province of New York in America, setting forth among other things, that as to the five nations bordering upon New York, lest the intrigues of the French of Canada, and the influence of their priests, who frequently converse, and sometimes inhabit with those Indians, should debauch them from Her Majesty's allegiance, their Lordships are humbly of opinion, that besides the usual method of engaging the said Indians by presents; another means to prevent the influence of the French missionaries among them, (and thereby more effectually to secure their fidelity,) would be, that two Protestant ministers be appointed, with a competent allowance, to dwell among them, in order to instruct them in the true religion, and confirm them in their duty to Her Majesty. It is ordered by Her Majesty in Council, that it be, and it is hereby referred to his Grace the Lord Archbishop of Canterbury, to take such care therein as may most effectually answer this service."

His Grace the Archbishop, the President of this Society, communicated this most gracious resolution to the Board. The Society agreed presently to do their utmost. A mission among the Indians they knew would be attended with many difficulties, and therefore it was not an easy matter to procure a proper person who would undertake it. The inhabitants of Albany, one hundred miles from New York, and a frontier to the Indians, were chiefly Dutch, and had the chief dealings with the Indians; Mr. Dellius, a minister, had resided there; and was represented to the Society as a very proper person to attempt the conversion of the Indians. The Society were also informed, that during his residence at Albany, he had been useful in instructing and converting

some of the Indians who used to resort to that place, had baptized several, and had gained a tolerable knowledge of their language. The Society invited him to undertake this mission; he was then in Holland, having returned to Europe upon his private affairs, but he declined it; Mr. Freeman, a Calvinist minister at Schenectady, a little village situate on a river in a very pleasant vale, distant twenty miles from Albany, and twenty-four from the first castle of the Mohocks, a nation of the Iroquois Indians, was next pitched upon for this work, but he also declined it. He had taken great pains to instruct some of the Indians who came to Schenectady, had gained a good knowledge of their language, and with the help of some interpreters, had translated several Psalms, the Ten Commandments, the Creed, some chapters of the Bible, into the Indian language. At last, the Rev. Mr. Thoroughgood Moor undertook this mission, with great zeal and resolution. He was directed by the Society to reside in some of the nearest settlements of the Indians, to learn their language, and by all ways of condescension to endeavor to instruct them in the Christian Religion. He arrived at New York in 1704, and was received by the Lord Cornbury, the Governor, with all possible countenance and favor.

6. Mr. Moor soon entered upon the business of his mission, and went up to Albany; some Indians being then in town, and hearing of his design, seemed much pleased with it, came to see him, and spoke to this effect: "We are come to express our joy at your safe arrival, and that you have escaped the dangers of a dreadful sea, which you have crossed, I hear, to instruct us in religion. It only grieves us, that you are come in time of war, when it is uncertain whether you live or die with us." And after this, a sachem, or petty king, came to him, with some other Indians, and addressed him thus: "We are come to express our great satisfaction, that God hath been so propitious to us as to send you to open our eyes, which have been hitherto shut." These congratulatory expressions were very pleasing to him; he told them in return, "that nothing should be wanting on his part, and that he would devote himself to their good, and that he only staid at Albany to learn their language, in order to teach them. He did not then make any public proposition to them, but intended to take the first opportunity of doing it at their own castle. He was kept longer than he expected, from going thither, by a great fall of snow. However, he sent a message to them by three of their own countrymen, with a handsome present to them, (a belt of Indian money,) promising to come himself very soon to see them; which promise he performed with great difficulty. Being come to the Mohocks' castle, they received him courteously; one of the Sachems told him, that they had received his message, but it was lately; and not having consulted with the other castle, (which was about twelve miles distant,) they could give no answer to it now, but they would consult with them on the first opportunity, and then send their answer. Mr. Moor thought himself somewhat disappointed, and was afraid their delay in receiving him to reside with them, was an artificial excuse; however, he told them with all civility, that

he would wait for their answer, and so returned to Albany, where, in a little time, one of those Mohocks came with this answer: "The visit you made us, and the design of it, was very welcome, for which we return you our thanks. We have always lived in great friendship with our brethren of this province; but we have been all along in such darkness, and our eyes so covered, that we have not known what will become of our souls after death.—We cannot but rejoice that God should be so good to us, as to make us this offer; but it grieves us, that the rest of our brethren, the other four nations, are like to have no such blessing; therefore it is necessary we first acquaint them, (for we are all but one house,) and then we will give you a positive answer."

Mr. Moor found himself again disappointed, and thought he had new matter for suspicion, that they did not intend to receive him among them. However, he made this return to the Sachem who brought him the message: "I have considered your answer, and am sorry it is not more full and satisfactory. As to what you say about the other nations, I believe they will rather rejoice at your happiness, than have any suspicions about it. Especially, when they are told, that there is another minister daily expected for the Oncydes, and one for every other nation, as soon as proper and willing persons can be found; but I will stay for your answer with the greatest patience." He waited a long time at Albany, but could obtain no answer at all; he then returned to New York, and sent the Society his reasons for desisting from this work at present. "That he had been at Albany near a twelvemonth, and had used all the means he could think of, to get the good will of the Indians; that their unreasonable delays and frivolous excuses for not giving him a final answer, with some other circumstances, were a sufficient indication of their resolution never to accept him. And therefore, expecting either no answer at all, or at last a positive denial, he had left them, and was come to New York." Some time after, Mr. Thoroughgood Moor embarked for England; but it was thought the ship foundered at sea; for neither he, or any of the crew, or any wreck of the ship, were ever heard of after.

7. Thus was this attempt frustrated, but the Society did receive accounts, that this ill success was owing, not only to the aversion of the Indians to Christianity, but was very much occasioned by the artifices of the French Jesuits, who industriously obstruct the labors of the English missionaries among them, and leave no means untried, to seduce them from their fidelity to the crown of England, and keep them in a continual war with the English. And indeed all the evils that the English Colonies have undergone, during the last war, have been occasioned by the Indians, that is, those Indians which the Jesuits have by their artifices corrupted. For among the five Nations there is a great number of French Jesuits, who are incorporated by adoption into their tribes, and as such they ostentatiously assume Iroquois names; and the poor silly Indians, considering them as if persons of their own blood, do entirely confide in them, and admit them into their councils, from whence one may easily imagine what disorders the Jesuits make in

their affairs. Besides, the Indians bordering on New England, are the most cruel and barbarous of all the savage nations, and have destroyed all their innocent neighbors. They are always unfixed, either rambling for several months together, or hunting, or upon warlike expeditions; and at their return to the villages, have generally unlearned all their former instructions; and it is impossible for any minister to accompany them in their ramble of three or four hundred leagues at a time.

8. After this good endeavor was defeated, the Indians remained without instruction, except that some few were taught by the Dutch minister at Albany. But the year 1709, produced an event which the Society hoped might have had very happy consequences, and fixed Christianity among the Iroquois. Four Sachems, or chief persons of four nations of the Iroquois, came in the nature of ambassadors to England, confirming the peace made with the Governor of New York, and requesting Her Majesty would be pleased to direct that their subjects might be instructed in Christianity, and ministers might be sent to reside among them. The Archbishop of Canterbury received the following letter from the Earl of Sunderland, then one of Her Majesty's principal Secretaries of State.

Whitehall, April 20, 1710.

MY LORD,

The enclosed being a copy of what has been given to the Queen by the ambassadors lately arrived from the five Indian nations, I am ordered by Her Majesty to transmit it to your Grace, and to signify to you her pleasure, that you lay it before the Society for Propagating Religion, that they may consider what may be the more proper ways of cultivating that good disposition these Indians seem to be in for receiving the Christian faith, and for sending thither fit persons for that purpose, and to report their opinion without loss of time, that the same may be laid before Her Majesty.

I am, &c.

SUNDERLAND, &c.

The Archbishop was then much indisposed, and confined to his house with the gout, and therefore signified to the Secretary of the Society, to call a committee to meet at Lambeth. A committee met, and it was agreed there, and afterward by the Society at a general meeting, that two missionaries should be sent to the Mohock and On-cydes Indians, with a salary of £150 sterling each, together with an interpreter and schoolmaster, to teach the young Indians; and this opinion was humbly laid before the Queen. Her Majesty was farther pleased to direct that a fort should be built among the Mohocks, at the government's expense, with a chapel and a mansion house for the minister, for his greater convenience and security, and that the religious offices might be performed with due decency.

[To be continued.]

ART. VII.—BOOK NOTICES.

THE HISTORY OF THE UNITED STATES OF AMERICA, from the adoption of the Federal Constitution to the end of the Sixteenth Congress. By RICHARD HILDRETH. In three volumes. Vol. III. New York: Harper & Brothers, 1852. 8vo. pp. 739. New Haven: S. Babcock.

This volume completes Mr. Hildreth's great and valuable work. The second series now concluded embraces the first thirty-two years under the Federal Constitution, and brings our history down to the re-election of President Monroe, and the adoption of the Missouri Compromise. In the present volume, we have a graphic statement of the condition and progress of the country from 1807 to 1821, during which the country passed through perilous trials; severely testing the strength of our government; establishing certain important points of external and internal policy; fusing, to a great extent, the great political parties; and settling permanently the question of the existence of an independent government on this side the Atlantic. Within this period, Mr. Hildreth of course discusses the embargo—the war with Great Britain—the acquisition of Florida, and the settlement of the Louisiana boundary—the Hartford Convention—the Treaty of Ghent—the Indian wars on the frontier—the National Bank, &c., &c. A large part of the present volume is taken up with an account of the last war with Great Britain, its causes, management, and results; and this portion of his history Mr. Hildreth has managed with masterly skill and ability. The famous "Hartford Convention" is described in that terse, luminous style, and with that careful impartiality of statement for which these volumes are so justly distinguished.

In our previous pages we have paid our respects to Mr. Hildreth as a historian. As a writer of our Colonial History a debt of gratitude is due him, which he will not fail to receive. We have also endeavored to do him justice against the shameful, wholesale plagiarisms of Judge Haliburton, and the most unworthy aspersions of the North American Review. In taking leave of him, we express our full conviction that he will win the confidence of those, (the only confidence worth winning,) who look upon the historian, not as the *maker*, but the *writer* of the events which he records.

There is one feature in Mr. Hildreth's work on which we have room only for a word. The religious element in our national history, he does not entirely ignore; neither does he give to it that prominence which we think belongs to it. Into the ante-revolutionary portion of our history that element largely entered, and it incited no small part of that acrimony, especially in New England politics, which, even yet, is not wholly dead. Mr. Hildreth has, at least, taken one step in the right direction, in that, driven as an honest man by the stern necessity of facts, he has ceased wantonly to sing puritan pæans. We wish we could say as much for Mr. Bancroft. What Mr. Hildreth's denominational sympathies are, or whether he has any, is more than we know. But we should not be surprised to see him, on this very account, attempted to be killed, either with faint praise or studied neglect. New England book-making must become more truthful, or it will find its wares a drug in the market.

Neither can Mr. Hildreth's work be regarded as a complete history of the country. It treats fully, and almost exclusively, upon its politics, and upon the governmental affairs of the nation. And yet, under our form of government, these are but of secondary importance. The real History of the United States is something more and better than a history of its politics. The substantial growth of the Country, in Arts—useful and ornamental; in Science and Literature; the development of the physical and industrial resources of the country; her progress in Commerce and Manufactures; the increase of her population, and the influence and blending of diverse social tastes and affinities in forming our national character; these, and such topics as these, are yet to be treated by the philosophical

historian. Bancroft looks upon the United States as a developed Yankeedom. He can never forget that he came from the Bay State. As far as Mr. Hildreth has gone, he has rid himself of these narrow, sectarian provincialisms, and his tone is more genial. Perhaps it is yet too early to go at length into the history of those elements of national power and prosperity to which we have adverted. But that history will yet be written, and of all human events, it will be the brightest and most glorious record.

SYMPATHIES OF THE CONTINENT; or *Proposals for a New Reformation.* By JOHN BAPTIST VON HIRSCHER, D. D., Dean of the Metropolitan Church of Freiburg, Breisgau, and Professor of Theology in the Roman Catholic University of that city. Translated and Edited, with Notes and an Introduction, by the Rev. Arthur Cleveland Coxe, M. A., Rector of St. John's Church, Hartford, Connecticut, U. S. Oxford: John Henry Parker, 1852.

This work is exceedingly important, as indicating a strong feeling in the very bosom of the Papal Church, of the absolute necessity of a reform in that Church, both in respect to doctrine and discipline. Dr. Hirscher, the author, is a man of mature age, of ripe learning, and of great dignity and weight of character. He evinces no desire to quit the Church of Rome; nor does he, as it seems to us, in his strictures, touch the *πρώτον ψέδος* of the system. Still his position, and the bold and earnest manner in which he writes, render his treatise, in our judgment, one of the most remarkable and hopeful productions of modern times. It has been translated in Italy, Belgium, and France; and, as now given in an English dress, is, for several reasons, attracting great attention in England and Scotland. The introduction by Mr. Coxe—forming seventy-one pages—is written with great ability. The work should be at once reprinted in this country, and be scattered far and near. As we are promised a review of the volume for our next number, we suppress further remarks upon a theme so eminently suggestive. We bespeak for the reprint, when it shall appear, the widest possible circulation.

WEBSTER'S QUARTO ACADEMIC DICTIONARY. A Dictionary of the English Language, abridged from the American Dictionary, by NOAH WEBSTER, LL. D. Containing several thousand additional words from the late edition of the larger work. Revised, with important additions. New York: F. J. Huntington, 1852.

This is the largest in the series of Dictionaries for schools, abridged from the Revised Edition of Dr. Webster's American Dictionary. It is designed particularly for the higher class of academies; and, besides embracing the most important words of our language to the number of about fifty thousand, with the admirable definitions of the author in a condensed form, has an Appendix of more than fifty pages, containing Vocabularies of the most important Greek, Latin, Scriptural, and modern Geographical names, with the pronunciation marked according to established usage; a collection of familiar *phrases* and *proverbs* in the Greek, Latin, French, Italian, and Spanish languages; a concise account of the principal Heathen deities, heroes, &c., with other valuable information which is peculiarly needed by young persons in the advanced stages of their education. The volume has been recently revised and enlarged by William G. Webster, Esq., son of the distinguished author, and seems to contain every thing that can be desired in a work of this kind.

We have thus a series of abridgments from the small Pocket Dictionary, (designed to be carried about the person,) through the Primary, High School, and Academic, (intended for different stages of education,) to the larger abridgments adapted to use in the counting-house and college, all leading up to the great original work which occupied the labors of Dr. Webster for nearly forty years. As this work is confessedly the one to which we must all come at last as our book of definitions, (of course we except ecclesiastical terms,)—being, as Lord Brougham remarked, "one of the necessities of life to a literary man,"—it is certainly desirable, if there are no imperative reasons to the contrary, that this series of school Dictionaries should be generally adopted throughout our country. Only one such reason has ever been assigned, and this relates to the peculiarities

of Dr. Webster's *orthography*. On this point we will, therefore, add a few considerations which we think are worthy of the reader's attention.

Much of the difficulty on this subject arises from confounding the *early orthography* of Dr. Webster with that of his later years, and especially that of the Revised Edition, published by Prof. Goodrich, in 1847. It was known to the family of Dr. Webster, that many of his alterations were considered at the time as *experiments*; and Prof. Goodrich was therefore fully authorized in the numerous changes which he made. By these changes, he has removed nearly all the objectionable features of Dr. Webster's early orthography; and the proof of this, is, that the public are very rapidly adopting the few peculiarities which are still retained. In respect to those peculiarities, two things are stated by Prof. Goodrich, which are worthy of the reader's notice, viz: First, that they are *not innovations of Dr. Webster*, but were recommended long before his time by such men as Bishop Lowth, Walker, Perry, and other distinguished orthoepists. Secondly, that they are simply intended to reduce *at once* a few *exceptions* to the general rule—that rule to which words of this class have long been tending and must at last come. The question, therefore, is a mere question of *time*. Shall the analogy *now* be made complete? Other nations, particularly the Italians and Germans, have greatly simplified their languages by promptly adopting a similar course. Shall we make some slight changes where they have made many? A brief reference to the alterations proposed, may assist us in answering this question.

(1.) A large number of our words in *er*, were derived from the French; and for a long time retained the French spelling; as *chambre* for chamber, &c. In the progress of years, all except about twelve of any importance, have taken the English form. Some of these are gradually assuming it, as *center*, which is the spelling of Newton, and many other distinguished mathematicians. "The Sheldonian Theater," is found on the title page of some of the most learned works printed at Oxford. We all write *thermometer*; and why not *meter*? Why not follow out the tendency of the language at once, when we are so near the end? This was not the question of Dr. Webster alone, but of some of the greatest writers of England long before his time.

(2.) Bishop Lowth, in his *English Grammar*, more than a hundred years ago, strongly condemned the practice of doubling the *l*, in forming such words as *traveller*, *revelling*, from the nouns or verbs out of which they spring. Why double *l* more than any other letter? Why not, on the same principle, write *gardenner*, *considering*, &c.? Walker, in his last work, the *Rhyming Dictionary*, containing his mature views of our orthography, repeated the statements of Lowth in still stronger terms; and declared for "the *expulsion* of the *l*" under these circumstances. Perry carried out this expulsion in his *Synonymous Dictionary*, published soon after; and Dr. Webster simply followed in their footsteps. To a very great extent the American public are doing the same.

(3.) Words like *expense*, *recompense*, *license*, &c., were formerly spelt with a *c*; and we even now find in Campbell's *Lives of the Chancellors*, and other English books, *expeuce*, *licence*, &c. But there was a decisive reason for this change. The adjectives, or participles, derived from these words had never been spelt with the *c*; and it was therefore right that *expense* should be made conformable to *expensive*, &c. Now Dr. Webster, in correspondence with the views of very able English writers, proposes to do the same with the three words which remain of this class, viz: *pretense*, *offense*, and *defense*; conforming them to the words *pretension*, *offensive*, and *defensive*. Thus the analogy is made complete, and the words are regularly deduced from their Latin originals, as in the French and most other modern languages.

These three classes, together with some half dozen insulated words which are made conformable to their acknowledged analogies, constitute all the peculiarities of the Websterian orthography, as given in the Revised Edition of the American Dictionary, and the series of abridgments dependent thereon. If these changes were already carried out, every one would allow them to be improvements. That they will be ultimately made, few can doubt who have looked at all into the

history and progress of our language. They are now so extensively adopted in our country, that any one may take them up without the imputation of ignorance or singularity—the reasons for them being very generally understood. Few persons, however, will alter their mode of spelling after the age of twenty, even in favor of what they consider a real improvement. But the printers of the country, if left to themselves, would generally follow the Websterian system as now modified; some of our greatest publishers have adopted it; periodicals which have a circulation of some hundreds of thousands every month, are making it familiar to the public eye; school books, to the number of some millions a year, are teaching it to the young; and, we believe, under these circumstances, that the use of this orthography will no longer be urged as an objection to the abridgments of the American Dictionary, as every way worthy to take the lead among the school books of our country.

THE POETICAL WORKS OF FITZ GREENE HALLECK. New Edition. New York: Redfield, 1852. 12mo. pp. 23.

To write a critique upon the productions of a true poet, we should hesitate to attempt. It is not for us,

"To gild refined gold, to paint the lily,
To throw a perfume on the violet."

Poeta Nascitur. He is one of God's own living creations. There are, however, stars of different magnitude, and flowers of different hue. Why our country, so rich in intellectual resources, has been so barren of poetry, is a question more easily asked than answered satisfactorily. Even Bryant—the creations of whose genius, clear as crystal, and sparkling as diamonds, have flashed like the light of heaven across both continents—has deserted the Castalian fount, for the muddy pools of political strife. And Halleck, we believe, has written almost nothing for a course of years. This new edition of his poems has been revised by the author, and contains those pieces which have a world-wide reputation, and several others which are less known. He has written enough to show not only the existence, but the versatility of his power. Over all the mind's moods, he is capable of holding sway. Now, there is a martial bearing in his air; and now, he is as gentle as a bashful girl. Now, he is overflowing with quiet humor; and now, there is a caustic wicked satire in his vein; and now, again, there is a plaintive tenderness in his muse, falling upon and subduing the heart with its tones of sadness. In melody of language, and easy flow of versification, some of his poems have never been surpassed.

This beautifully printed volume will be welcomed by his old friends, and will, we hope, introduce him to many new ones.

ON THE STUDY OF WORDS. By RICHARD CHENEVIX TRENCH, B. D. From the Second London Edition, revised and enlarged. New York: J. S. Redfield, 1852. 12mo. pp. 231.

We are glad to see this reprint of a work which in England has already attracted much attention. Mr. Trench does not write as a Lexicographer, or a Philologist, or a Rhetorician; nor has he written a work for professed scholars. His object is, to show the minute or more important changes which many words have undergone in their meaning. Nor does he do this as a mere matter of curiosity. It is wonderful how much pertaining to history, morals, and religion, may be gathered from such a study of words. They who are familiar with the *Diversions of Purley*, know that this is by no means a barren field. Mental discipline, power of analysis, precision of thought, force of expression, and real attainments in knowledge, are the results of such studies as Mr. Trench here offers to the reader. We do not propose here to criticise the book, or question some of its opinions; we only desire to commend it to public attention. Words are things, notwithstanding the contortions of a certain class of men among us, who desire to escape from the conclusions of such a position.

A LATIN-ENGLISH AND ENGLISH-LATIN DICTIONARY, for the use of Schools. Chiefly from the Lexicons of Freund, Georges, and Kaltschmidt. By Charles Anthon, LL. D., Professor in Columbia College, &c. New York: Harper & Brothers, 1852. Small 4to. pp. 1,260. New Haven: S. Babcock.

No man in England or America has done so much to promote sound classical school literature, as Professor Anthon. A thorough, diligent scholar, a practical and successful teacher, such a man is a public benefactor. This School Dictionary bears every appearance of having been prepared with great care, and gives the results of the latest contributions to Latin philology. Professor Anthon says, it contains every "word which occurs in any author of good repute, which a student will ever read in his academic, or in the greater part of his collegiate career." The work is mainly an abridgment of Mr. Riddle's translation of Dr. Freund's smaller Lexicon, with important additions and alterations. For schools and academies it is admirably adapted, and must come into common use.

THE MEN OF THE TIME; or Sketches of living Notables. New York: J. S. Redfield, 1852. 12mo. pp. 564.

In the preparation of this work great care and labor must have been requisite. It was designed to be an index of the world's active talents. It contains about nine hundred biographical sketches, all briefly, but compactly written, and giving the prominent facts in the lives of the subjects. Among the nine hundred "Notables," why some names are omitted, when some are inserted, it is difficult to say. Still it is sufficiently full to be a very useful and almost necessary book.

MYSTERIES; or Glimpses of the Supernatural, &c. By Charles Wyllys Elliott. New York: Harper & Brothers, 1852. 12mo. pp. 273. New Haven: S. Babcock.

Mr. Elliott has here collected proofs to what extent mankind in our times are the subjects of superstition, or believers in spiritual or supernatural existences and influences. Account for it as we may, the prevalence of such belief is one of the most curious facts in human history. Napoleon Bonaparte always regarded himself as the victim of fatality, and his nephew wears a charm around his person. Joan of Arc had her visions and inspirations. Dr. Johnson always crossed the threshold with his right foot on the door-sill; and many a man, reputed sane, has been annoyed by the howling of a dog, or the appearance of the new moon over the left shoulder. Judge Edmonds, of New York, holds communications with Dr. Franklin; and a certain Reverend Doctor of Divinity of our acquaintance has faith in the mutterings of clairvoyants, even if they do lie terribly, as we believe they always do when fairly tested. It is noticeable, that at the present day these popular delusions are obtaining foothold mostly among infidels and free thinkers, as they call themselves; proving that there is no credulity so blind as that of skepticism, and no foolishness so stupid as that which boasts its rejection of Christianity. How much of all these modern pretensions is to be attributed to the direct influence of satan; how much to the workings of an innate superstition; how much to physical diseases acting upon or inducing a disordered imagination; how much to human deception for the accomplishment of base purposes; is an open question. But it is a little too much, to palm off upon benevolent beings, or the spirits of departed friends, such ridiculous freaks, such useless frippery, or such horrible results, as they are made responsible for. The author before us merely states alleged facts, without pretending to account for them. The philosophical work of Sir David Brewster is worth reading just now; and they who are not satisfied with him, will do well to call on Signor Blitz, or any of the strolling jugglers and mountebanks of the day,—who do up such things in much better style, than some of these "spirit-rappers."

THE HISTORY OF THE RESTORATION OF MONARCHY IN FRANCE. By Alphonse De Lamartine, Author of the "History of the Girondists." Vol. II. New York: Harper & Brothers, 1852. 12mo. pp. 499. New Haven: S. Babcock.

Perhaps it is the object of Lamartine, in these volumes, to destroy the *prestige* which encircles the name of Napoleon Bonaparte, and that for a definite object. The present volume begins with the departure of Napoleon from Fontainebleau for Elba, and ends with the battle of Waterloo. The defeat and disgrace under which France still rankles, are made to recoil upon the memory of that one man whose idolatrous ambition quailed at no sacrifice of blood or treasure. It is of course hard work for a Frenchman to do justice to the valor of British troops, but in this case, to Wellington is accorded his full share of glory. Notwithstanding the severe and just strictures upon Lamartine at the hand of critics, we are not sure he is not just the man to write French history, at least for the present generation.

LOTUS-EATING. A Summer Book. By G. W. Curtis, Author of "Nile Notes of a Howadji," "The Howadji in Syria," &c. Beautifully illustrated from designs by Kensett. New York: Harper & Brothers, 1852. 12mo. pp. 206. New Haven: S. Babcock.

There is the "ring of the true coin" in whatever comes from Mr. Curtis. He is certainly one of the most fascinating of American travelers. His style is peculiarly his own—imaginative—dreamy as an Oriental—liquid, clear, and graceful—with touches of keen wit, caustic satire, and quiet good humor. There is not a trace of the bustling, impertinent Yankee, or of the conceited, imperturbable John Bull in him. In these sketches of the Hudson, Catskill, Trenton, Niagara, Saratoga, Lake George, Nahant, and Newport, there is a pleasant blending of the old world with the new, like a beautiful panorama. The volume is handsomely illustrated, and has a very companionable look. We should like to hear from Mr. Curtis at the Falls of St. Anthony, or amid the Indian haunts of the Rocky Mountains. There is a strange beauty of romance and reality in the Western world, which we wish he would daguerreotype before it is too late.

THE MASTER BUILDER ; or, Life at a Trade. By Day Kellogg Lee. New York: Redfield, 1852. 12mo. pp. 322.

A domestic story of life in a humble sphere. There is no pretension, no overstraining, and little ornament in the author's style. And yet, there is an earnest simplicity and a quiet naturalness which will be very apt to rivet the reader to the very last. Its tendency will be, to show that there is romance in every true character, and respectability in every honorable calling. In this respect it is an American book.

A JOURNEY TO KATMANDU, THE CAPITAL OF NEPAUL, WITH THE CAMP OF JUNG BAHADOOR : including a Sketch of the Nepaulese Ambassador at Home. By Laurence Oliphant. New York: D. Appleton & Co., 1852. 18mo. pp. 242. New Haven: S. Babcock.

Nepaul has been until recently an unknown region. Lying between the British possessions and the Himalaya mountains, it is difficult of access. It was only about three years ago, that there arrived in England an Embassy from Nepaul, in the person of *Jung Bahadoor*, sent by the Rajah of that country. On his return in 1850, he was joined at Colombo by Mr. Oliphant, son of the Chief Justice of Ceylon, who accompanied him home; and who had every opportunity of studying the character and habits of that fierce and warlike race. This sketch of his journey has proved attractive in England, and will be read with interest here. It forms a part of the "Popular Library" of the Publishers.

TIME AND TIDE; OR STRIVE AND WIN. By A. S. Roe. New York: D. Appleton & Co., 1852. 12mo. pp. 243.

The author of "James Montjoy," earned for himself a kind greeting from the readers of romance; and they will be glad to meet him again in this new story. The heroes of his introductory chapters are persons in humble life, and, though he tells the story well, yet there is no immortality to be won in dwelling too long upon scenes of such extreme simplicity. Still, he always gains upon the reader, and the story has no lack of interest as it is developed. "Time and Tide" is more carefully written than "James Montjoy," and exhibits a higher degree of talent. Portions of the story are told with uncommon effect. William Kemble, the hard-hearted miser and his son; Mr. Twineall, the scheming Village Lawyer; Kernachan, the "fast" young man from the city, and an accomplished villain; Nicoll Kelly, a huge, outlandish, but honest fellow; and the Stanley family, are characters well drawn. There are the same excellencies, and the same faults in this, as in Mr. Roe's first volume, and in a stronger degree. There is more graphic power of delineation, and more intensity of interest awakened; but his transitions are too sudden and violent, and this, from an unnecessary multiplicity of characters. He is capable of producing an attractive picture, and we think a better one, without crowding his canvas so much. The story is a capital hit at several of the social vices of the times, which it will not hurt some people to read.

THE KNIGHTS OF ENGLAND, FRANCE, AND SCOTLAND. By Henry William Herbert. New York: Redfield, 1852. 12mo. pp. 426.

These are legendary romances of love and chivalry—tales of valiant knights and ladies fair.

THE ELEMENTS OF GEOLOGY: Adapted to the use of Schools and Colleges. By Justin R. Loomis, Professor of Chemistry and Geology, in Waterville College. With numerous illustrations. Boston: Gould and Lincoln, 1852. 12mo. pp. 198. New Haven: T. H. Pease.

This is a concise, lucid statement of the principles of Geology, as far as those principles are now regarded as established. The book is an admirable one for a text-book, where time is allowed only for the elements of the science. Technical terms are so sparingly used, and the descriptions are so transparent, that it will be found also attractive to the general reader. There is no branch of human science, more obviously rich in proofs of the wisdom and goodness of God, or the disclosures of which are more wonderful, than this. They who have not time for larger works; as those of Buckland, Mantell, or Macculloch, will get at least a bird's eye of the subject from Professor Loomis.

A JOURNAL kept during a Summer Tour for the Children of a Village School. In Three Parts. Part Second. From the Lake of Constance to the Simplon. By Miss Sewell. New York: D. Appleton & Co., 1852. 12mo. pp. 194. New Haven: T. H. Pease.

This volume gives a description of Miss Sewell's journey through Switzerland, and being written for her little readers at home, presents, with great minuteness, those little incidents of her journey, local descriptions, &c., which are the charm of the volume, and which make it exceedingly entertaining.

THE MOTHER AT HOME: or the Principles of Maternal duty familiarly illustrated. By John S. C. Abbott. Improved and enlarged. With numerous illustrations. New York: Harper & Brothers, 1852. 18mo. pp. 303. New Haven: S. Babcock.

THE CHILD AT HOME: or the Principles of Filial Duty familiarly illustrated. By J. S. C. Abbott, Author, &c. New York: Harper & Brothers, 1852. 12mo. pp. 318.

These are beautiful reprints, with handsome illustrations, of two of the very best of Mr. J. S. C. Abbott's religious books. In the illustration of the every-day duties of domestic life, he is extremely happy.

MARCO PAUL'S VOYAGES AND TRAVELS. Vol. I. IN NEW YORK. Vol. II. ON THE ERIE CANAL. Vol. III. IN MAINE. Vol. IV. IN VERMONT. New York: Harper & Brothers, 1852. 18mo. New Haven: S. Babcock.

Mr. Abbott's object in this series of volumes, is to mingle adventure with instruction; amusement with mental and moral discipline. The series promises to be attractive to juvenile readers. What appears to us most noticeable, is, that the Author thoroughly ignores, in his philosophy of training, the supernatural element. These books might have been written by a Mahometan or a Pagan; scarcely by a Jew. We do not believe in the duty or the safety of mental culture, merely on such a basis.

CONSECRATED TALENTS; or the Mission of the Children of the Church. By the Author of "Wreaths and Branches," &c. pp. 187.

MY CHILDHOOD; or the Good Grandmother. By Sarah Roberts. pp. 144.

HOME CONVERSATIONS, on what are commonly called Little Things. pp. 172.

WORK AND PLAY; a Lesson for Little Children. By Mrs. C. E. R. Parker. pp. 96.

THE BUNCH OF VIOLETS; or the Fruits of Deceit. pp. 23.

LETTER TO A YOUNG PERSON on joining a Church Choir. pp. 24.

THE LITTLE DAISY; or Early Piety. pp. 24.

THE DONKEY-BOY; or the Law of Kindness. pp. 47.

WHO WORKS THE HARDEST? or For this World or the Next? pp. 24.

A SELECTION OF PSALMS AND HYMNS, WITH APPROPRIATE MUSIC, for the use of Sunday Schools. pp. 160.

These ten volumes are recent issues by the Sunday School Union, and will be found important accessions to our Sunday School Libraries. The first named volume, "Consecrated Talents," by Mrs. Tuthill, is a valuable addition to our Church Literature. We hope the author will keep her pen vigorously employed.

The Psalms and Hymns with Music, will meet a want, especially in our larger Schools. The Music is mostly a collection of well-known tunes. Among the Hymns, are selections from other sources than the Prayer Book, and as we think judiciously made, especially considering the poverty of our materials.

A BRIEF MEMOIR OF EMMA ORDELLA HOLTZMAN. By the Rev. William Pinkney, Maryland. Philadelphia: H. Hooker, 1852.

A very beautiful and affecting tribute to the memory of a child who died at the age of thirteen years, and whose protracted sufferings and Christian graces are here portrayed in a striking manner.

RT. REV. BISHOP HENSHAW'S CHARGE, 1852. *The Duties of Churchmen in these Times.*

This last Charge of Bishop Henshaw has now a melancholy interest. We have of late seen nothing more timely. We wish it might be read by every Minister of the Church to his congregation, and be scattered, as a Tract, over the length and breadth of the land.

RT. REV. BISHOP POTTER'S THIRD AND FOURTH CHARGES to his Clergy.

The Bishop here answers the second of three important questions, *What we ought to study?* After some preliminary suggestions on a course of liberal and thorough study as indispensable to the Ministry at the present day, he proceeds to set forth the claims of Holy Scripture—a subject which he handles with an eye upon the wants and tendencies of the times.

RT. REV. BISHOP POTTER'S ADDRESS to the Clergy and Laity of the Diocese, at the opening of the 68th Convention.

In this Address, the Bishop considers the practical wants of the Diocese, and the measures now in operation, or which he suggests, for their relief. There is a

straight-forward, matter-of-fact, manly grasp of the work before him—the absence of that dreamy, noisy, conceited, theorizing nothingness, of which we hear so much—which shows that the Bishop is thoroughly in earnest, and which imparts a hopeful tone to that important section of the Church.

THE RT. REV. BISHOP DOANE'S Fourth of July Oration: *Influence, but not Intervention*. Delivered at Burlington College.

The Nation is settling down upon the broad principle announced in this motto; and which is here presented in the Author's vigorous, eloquent manner.

REV. JOSEPH H. NICHOLS' ADDRESS at the laying of the Corner-Stone of Racine College, Wisconsin, May 5th, 1852.

Racine College is fortunate, we believe, in its location, and in the choice of its first President, the Rev. Roswell Park, D. D. Liberal pecuniary endowments, untiring industry, fearless and heroic constancy, a faith that brooks indifference and opposition, together with consummate prudence, and the blessing of God, these, we think, are indispensable requisites to success in such an enterprise. Mr. Nichols' Address is capital. It is racy, and abounds in good sense and practical wisdom; and unites the fine, classical taste of his own *Alma Mater* with the freshness of thought and untrammelled eloquence of the Western character. Great principles are struggling for the mastery of the West, and through that, of the world.

REV. A. B. CHAPIN'S LETTER to Rev. Mr. Schuyler; or Notes on Thompson's Church Ministry and Worship. Buffalo: 1851. 8vo. pp. 16.

We have never seen an author more thoroughly annihilated, than is this Presbyterian *Doctor* Thompson, in the Letter before us. His ignorance, moral incompetence, and recklessness of statement, entitle him to commiseration.

REGISTER OF THE COLLEGE OF ST. JAMES, 1852-3. Maryland.

In all the Departments are Eighteen Professors and Teachers, and one hundred and six Students. The course of study appears to be liberal, and the College in a prosperous condition. The Library contains 4,500 volumes.

LITTELL'S LIVING AGE. Boston.

We have come to regard Littell as one of the most agreeable of our acquaintances. We should like, for our own sake, to find in him a little more of the nerve and sinew of modern periodical literature; a little more frequently, a really strong and vigorous article. Still, he mingles the *utile* and the *dulce* in very comfortable proportions.

ROBERT E. PETERSON & Co., of Philadelphia, are publishing THE NATIONAL PORTRAIT GALLERY OF DISTINGUISHED AMERICANS, in Numbers at 25 cents each; to be completed in Forty numbers, making four handsome volumes bound in two. The Publishers say, that

"The work will comprise upward of *One Hundred and Twenty Portraits* of the most eminent persons who have occupied a place in the History of the United States. The portraits are engraved on steel, by the best artists, from the most approved likenesses; and each portrait is accompanied by an authentic and characteristic Biographical Sketch. In the preparation of these Memoirs, the ablest writers in the country have been engaged, who have always had recourse to the most undoubted authorities. The work will certainly be completed in forty numbers, and be finished before the 1st of July, 1853. The first number was issued on the 1st of July, 1852, the second will appear on the 1st of August, and from that time a number will be issued every week. Each number will contain three portraits, with their biographies. There has been over forty thousand dollars in

cash expended in getting up this magnificent work." Persons throughout the Union, by remitting ten dollars, the subscription price, shall have the work complete sent to them regularly, every week, per mail, free of postage. A specimen Number will be sent on the receipt of twenty-five cents.

Address, ROBERT E. PETERSON & Co., N. W. Corner of Fifth and Arch Streets, Philadelphia.

The portraits in the first four Numbers, are well executed; and the letter press is neat and appropriate. It bids fair to be a truly national work, and to be worthy of a national patronage. Among the portraits and sketches promised, with which Churchmen will be interested, there are, besides the Father of his Country, the names of Bishop White, of Chief Justice Marshall, of Presidents Madison and Harrison, of John Jay, Alexander Hamilton, Rufus King, James Kent, of Webster, Clay, Scott, Woodbury, Washington Irving, Cooper, Rutledge, and many others. It will make a beautiful parlor ornament, and will foster a truly national sentiment.

THE MERCERSBURG REVIEW: July, 1852.

We have for years spoken of this work in a tone of caution. We have felt that the principles which the Editor, the Rev. Dr. Nevin, had adopted, would result in one or the other of two issues; either he would thoroughly renounce them, or he would be led irresistibly by them, into the embrace of the Romish Church. What his future course will be, is no longer doubtful. We find in the July Number a long article from his pen, in which occurs such language as the following:

"There can be no such consolidation, even in the way of outward league merely, and still less in the way of inward living organism, without a real primacy at some point to support and represent the whole. Such an actual primacy and real centre of unity for the universal Episcopal College, there can be no reasonable question or doubt Cyprian habitually saw and acknowledged in the pontificate of the Bishop of Rome."

"Mere episcopacy was not enough by any means, in the judgment of these ancient times, to uphold a true church succession; it must be the office in unity with itself under a catholic form; the office as representing the undivided and indivisible Apostolical commission, *on which, as a rock centering in Peter, the Church was to be built to the end of time.*"

Dr. Nevin, so far from presenting us with a startling array of testimony to sustain his towering position, carefully ignores the Church's early condemnation of the pretensions of the papal supremacy, as well as the social and political turmoils under which that stupendous and ambitious hierarchy gradually rose to power. His theory takes for granted, first, that CHRIST'S Headship to the Church has ceased; and second, that the centre of Unity was, and is, Peter and his successors in the See of Rome. He fails to distinguish between the early writers, as witnessing to the Church built upon Apostles and Prophets, JESUS CHRIST Himself being the Chief-Corner-Stone, and as the authors of mere opinions. When popery in the old world is dying out, root and branch, it is lamentable to see such evidences that the system is here to repeat its experiments. In what does the Unity of the Church consist? is one of the great questions first to be met.

THE COLONIAL CHURCH CHRONICLE. London: Aug. 1852.

We have frequently invited attention to this able and most useful periodical. We beg, in this place, to assure the Editor, that he has misapprehended, (as he has misquoted,) our remarks in our April Number, on the Rev. Mr. Cox's Sermon. At the same time, we confess there were passages in the Sermon which led us to turn instinctively to the condition of our venerable and noble mother Church; committed, both as to her Doctrine and Discipline, to such men as helped compose the last Parliament; crippled and helpless as to her own free and independent action at home; and hampered at every step in her efforts at Church extension in the Colonies. We have English precedent for much stronger language than our own, even if we had not been misunderstood, as we certainly were.

We have also received the following Pamphlets.

Bishop Potter on Drinking Usages. Philadelphia: 1852.

RELIGIOUS MUSIC. Two Discourses, the first by Rev. Horace Bushnell; the second by Rev. Thomas M. Clark. Published by request. Hartford: F. H. Brown, 1852. 12mo. pp. 54.

Rev. G. S. Coit's Fourth of July Sermon: The Love of Country. Bridgeport, Ct., 1852.

Rev. W. H. Corning's Address before the Class of Trinity College of 1842. Ten years out of College. Hartford, 1852.—The Bishop of Oxford's Jubilee Sermon. New York: D. Dana, 1852.

The Sacrament of Responsibility. A practical Tract on Infant Baptism. From the third London Edition. New York: D. Dana, Jr., 1852.

Address to the Children of St. Paul's Church Sunday School, New Haven, Ct. By the Superintendent. July, 1851.

ART. VIII.—LITERARY INTELLIGENCE.

UNITED STATES.

NEW YORK HISTORICAL SOCIETY.—At the monthly meeting of this Society, for May, Mr. N. S. Jarvis presented three supposed Aztec sacred vessels, dug from ruins near the pyramid of Cholula, and several specimens of modern Mexican pottery. The librarian acknowledged the receipt from Mr. T. W. C. Moore, of several documents relative to the ante-revolutionary history of New York. Mr. F. De Peyster read, as the paper of the evening, an essay on the progress and destiny of the United States. He estimates that the inhabitants of the Union, in the year 1901, will number about 102,000,000. Some remarks were made by the Rev. Mr. Os-good, concerning the influx of the Irish and German elements in our population; and, after some other unimportant business, the Society adjourned.

HARVARD COLLEGE.—The collection of books belonging to Harvard College, in Cambridge, Mass., has long been regarded as the largest and most valuable one in the United States. It consists of above 80,000 volumes, which are distributed in four distinct Libraries, viz: 61,000 in the Public Library; 3,487 in the Theological Library; 1,600 in the Medical Library; and 14,000 in the Law Library. The Scientific School has also a few valuable books, to which additions are expected to be made as the funds of this department of the University increase. The Society Libraries of the students contain about 12,000 volumes; which, added to the foregoing, make a grand total of 92,000 volumes. This enumeration does not include the unbound pamphlets, of which there are, in the Public Library alone, above 26,000, exclusive of duplicates.

Lippincott, Grambo, & Co. have published A History of the Manners and Customs of Ancient Greece, by J. A. St. John. Truths Illustrated by Great Authors, A Dictionary of Quotations in Verse and Prose, from the Great Writers of all times. A New and Complete Gazetteer of the United States, based upon the Official Returns of the recent Census. To be followed by a Universal Gazetteer, or Geographical Dictionary, compiled from the best English, French, and German Authorities. A History of the Mormons of Utah, their Domestic Polity and Theology. By J. W. Gunnison, U. S. Topographical Engineer. With illustrations.—By an arrangement between the Messrs. Harper and L. G. & Co., the edition of the Waverley Novels, announced by the former, has been withdrawn.—The Rochester Theological Seminary has received from a gentleman of New York, the valuable donation of a copy of the "Sprashenhalle," or the Lord's Prayer in 814 languages and dialects. This work, it will be recollected, was prepared

with great care and labor at the Imperial printing post in Vienna, for exhibition at the World's Fair in London. It excited so much attention there as a specimen of printing, and on account of its inherent value for the purposes of comparative Philology, that a few copies have been put on sale for public libraries. It is believed that this is the third copy that has been received into the United States.—The New York Ecclesiological Society have issued proposals for publishing the Ante-Communion Service, in large type, *properly rubricated*, and in quarto form, of about 200 pages.—Lippincott, Grambo & Company, have also published Historical and Statistical Information respecting the History, Condition, and Prospects of the Indian Tribes of the United States. Collected and prepared under the direction of the Bureau of Indian Affairs. By Henry Schoolcraft, LL. D. Illustrated by S. Eastman, Captain in the United States Army. Parts I and II. Philadelphia.—G. H. Derby & Co., Buffalo, have published "Life at the South," or a reply to "Uncle Tom's Cabin," by W. L. G. Smith; also the Life and Public Services of Henry Clay.—G. P. Putnam will publish a New Work on Japan, by Charles McFarlane, Esq., from the London edition, with engravings.—Ticknor & Co., Boston, have published The Blithedale Romance, by Nathaniel Hawthorne. They will also publish a new edition of Poems, by John G. Saxe.—Appletons, New York, will publish The Isthmus of Tehuantepec: being the Results of a Survey for a Railroad to connect the Atlantic and Pacific Oceans, made by the scientific commission under the direction of Maj. J. G. Barnard, U. S. Engineer; with a Resumé of the Geology, Climate, Local Geography, Productions, Industry, Fauna and Flora of that region.

AMERICAN GEOGRAPHICAL AND STATISTICAL SOCIETY.—A new society under this name, has recently been formed in New York, of which George Bancroft, Esq. is President. An adjourned meeting of the Society was held at its rooms in the University, the Hon. Mr. Bancroft presiding, and Cambridge Livingston, Secretary pro tem. The by-laws necessary under the new organization were read and adopted. Mr. De Witt Bloodgood read a memoir on the physical and historical geography of the Black Sea, introductory to a valuable paper, on the trade of its eastern ports, presented by F. Danesi, Esq., United States Consul at Constantinople. Mr. Bloodgood also read a memorial addressed to the Secretary of the Navy, urging him to send a small steamer up the Rio de la Plata, and the Paraguay, to make such a survey as will enable our merchants to enter those waters safely for the purposes of trade. It was adopted, ordered to be engrossed, and forwarded to the Department.

ENGLAND.

In the Anglo-Catholic Library appears Bishop Pearson's *Vindiciæ Epistolarum S. Ignatii*, a new edition, with a Latin Preface, by Archdeacon Churton. It is said to dispose of Cureton's Syriac Epistles in a very satisfactory manner.—Murray has published Notes on Public Subjects, made during a Tour in the United States, and in Canada, by Hugh Seymour Tremenheere. The most observable thing in the volume, we take to be, its strictures upon the practical infidelity of our public school system. We doubt the fairness of his statements, judging only from extracts.—Patrick C. Macdougall has succeeded to the Chair of Moral Philosophy in the new College at Edinburgh. Among his competitors was Mr. Morell, whose writings are well known in this country.—Bogue of London has published sketches after English Landscape Painters, by L. Marvy. With short notices, by W. M. Thackeray. We have in this volume a specimen of Callcott, Turner, Holland, Danby, Creswick, Collins, Redgrave, Lee, Cattermole, W. J. Muller, Harding, Nasmyth, Wilson, Cook, Constable, De Wint, Cox, Gainsborough, Roberts, and Stanfield.—The English Review, which took the place, and for a while echoed the tone of the *British Critic*, is now verging to the opposite extreme.—Archdeacon Hare has published his last year's Charge, under the title of *The Contest with Rome*, in an octavo volume.—Masters, London, has published the Nestorians and their Rituals, with the Narrative of a Mission to Mesopotamia and Coordistan

in 1842-44, by the Rev. G. P. Badger, one of the Honorable East India Company's Chaplains in the Diocese of Bombay. Two Vols.—Hodges & Smith, Dublin, have published Three Treatises, by John Wycklyffe, D. D. 1. Of the Church and her Members. 2. Of the Apostacy of the Church. 3. Of Antichrist and his Meynee. Now first printed from a MS. in the Library of Trinity College, Dublin, with Notes and a Glossary, by J. H. Todd, D. D., Senior Fellow of Trinity College, Professor of Hebrew in the University, and Treasurer of St. Patrick's Cathedral, Dublin.—Sir James Hamilton has published in a separate volume his Discussions and Essays on Philosophical Subjects.—Murray has published a cheap edition of the "Manners and Customs of the Japanese."—Archbishop Whately is issuing "Cautions for the Times," a series of weekly tracts, in which he handles the apostate Newman with agility.

J. W. Parker, London, has published the Poetical Remains of William Sidney Walker, formerly Fellow of Trinity College, Cambridge. Edited, with a Memoir of the Author, by the Rev. J. Moultrie, Rector of Rugby.—J. H. Parker, Oxford, has published the Practical Workings of the Church in Spain. By the Rev. F. Meyrick, Fellow of Trinity College, Oxford. Foolscep 8vo. 6s. With the following significant motto: "Pleasant meadows, happy peasants, all holy monks, all holy priests, holy everybody. Such charity and such unity, when every man was a Catholic. I once believed in this Utopia myself, but when tested by stern facts, it all melts away like a dream." *A Welby Pugin.*—A new work called "Turner and his Works," by Peter Cunningham, with critical remarks by John Burnet, has been printed in London. It contains a brief Memoir of the eccentric Artist, and a few anecdotes not before given to the public.—Thomas Wright, M. A., F. S. H., has nearly ready for publication, "The Celt, the Roman, and the Saxon"—A history of the Early Inhabitants of Britain, down to the conversion of the Anglo-Saxons to Christianity.—Longman, London, has published the Eclipse of Faith, by Mr. Rogers, of the Edinburgh Review, in reply to Francis Newman's Phases of Faith.—Masters, London, has published a History of Ireland, Edited by Rev. T. K. Arnold, Rector of Lyndon.—McGlashan, Dublin, has published A Primer of the History of the Holy Catholic Church in Ireland, from the Introduction of Christianity to the Formation of the Modern Irish Branch of the Church of Rome. Third Edition. Supplementary Volume.

CONTINENTAL.

Michelet, the historian, is living in close retirement at Nantes, engaged in completing the sixth volume of his History of the French Revolution. As the volume in question describes the War in La Vendee, he has deemed it advisable to consult on the spot the documents, &c., relating to the interesting episode of the Siege of Nantes.—Pugin, the celebrated architect and designer, whose beautiful works are so well appreciated even in this country, has become insane, under the pressure of professional excitement. He has given away thousands of pounds to the Roman Catholic Church, and yet has been suffered, from actual want of means, to be carried to a hospital.—Dr. Neuman, of Munich, is preparing a History of British India. He has lived the greater part of his life in that country.—The brothers, J. & W. Grimm, have been for more than fourteen years preparing a Dictionary of the German language.—Victor Hugo has sold his effects in France, and it is said will settle in England and devote himself to literature.—J. de Hefner, Frankfurt on the Mayn, has published the Christian Costume of the Middle Ages, with copper-plate engravings and descriptive letter-press.—The first volume of a new work on America, has just left the press in Stockholm. It is named "Sketches of a Tour in the United States, by P. A. Siljeström," and is entirely devoted to an examination of our school system. Mr. Siljeström was sent out by the Swedish Government to make inquiries on this subject, and the present work of 500 pages, 8vo., is the result.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Atkins, A. B.	Meade,	July 16.	Christ, Alexandria, Va.
Armitage, W. E.	Chase, C.,	June 27.	Annunciation, N. Y. City.
Bellinger, E. E.	Rutledge,	July 7.	St. Paul's, Radcliffeboro, S. C.
Bradley, G. M.	Chase, C.,	June 27.	Annunciation, N. Y. City.
Brooks, W. H.	Meade,	July 16.	Christ, Alexandria, Va.
Castleman, R. A.	Meade,	July 16.	Christ, Alexandria, Va.
Chesley, J. W.	Meade,	July 16.	Christ, Alexandria, Va.
Chevers, J. M.	Meade,	July 16.	Christ, Alexandria, Va.
Cheney, G. N.	Meade,	July 16.	Christ, Alexandria, Va.
Christman, A.	Potter,	July 11.	Calvary, Tamaqua, Pa.
Clark, J. M.	Chase, C.,	July 2.	Trinity, Geneva, N. Y.
Doolittle, C. S.	McIlvaine,	Aug. 1.	Rosse Chapel, Gambier, Ohio.
Drown, E. L.	Henshaw,	July 1.	Grace, Providence, R. I.
Gray, E. P.	Henshaw,	July 1.	Grace, Providence, R. I.
Hayes, C. W.	Chase, C.,	July 2.	Trinity, Geneva, N. Y.
Jenkins, Paul G.	Chase, C.,	June 27.	Annunciation, N. Y. City.
Jukes, M. R.	McIlvaine,	Aug. 1.	Rosse Chapel, Gambier, Ohio.
Lawrence, Francis E.	Chase, C.,	June 27.	Annunciation, N. Y. City.
Maples, C. P.	Chase, C.,	June 27.	Annunciation, N. Y. City.
Martin, T. F.	Meade,	July 16.	Alexandria, Va.
Maybin, W. A.	Chase, C.,	June 27.	Annunciation, N. Y. City.
Maybin, D. C.	McIlvaine,	Aug. 1.	Rosse Chapel, Gambier, Ohio.
Mills, W. H.	Henshaw,	July 1.	Grace, Providence, R. I.
Morrison, A. N.	Meade,	July 16.	Alexandria, Va.
Paddock, B. H.	Brownell,	June 29.	Christ, Stratford, Conn.
Paret, W.	Chase, C.,	July 2.	Trinity, Geneva, N. Y.
Parke, R. N.	Chase, C.,	June 27.	Annunciation, N. Y. City.
Pattison, J. E.	McIlvaine,	Aug. 1.	Rosse Chapel, Gambier, Ohio.
Philson, John	Green,	July 25.	St. Andrew's, Jackson, Miss.
Purdy, James L.	Chase, C.,	June 27.	Annunciation, N. Y. City.
Risser, D.	McIlvaine,	Aug. 1.	Rosse Chapel, Gambier, Ohio.
Robinson, J. A.	Chase, C.,	July 2.	Trinity, Geneva, N. Y.
Russell, J. A.	Meade,	July 16.	Christ, Alexandria, Va.
Schroeder, John F.	Chase, C.,	June 27.	Annunciation, N. Y. City.
Scott, H. R.	Meade,	July 16.	Christ, Alexandria, Va.
Scott, Wm. P.	Green,	Mar. 29.	Trinity, Yazoo City, Miss.
Thompson, H. M.	Kemper,	June 6.	Nashotah Chapel, Wis.
Veake, E. S.	Kemper,	June 6.	Nashotah Chapel, Wis.
Wright, E. P.	Doane,	June 6.	St. Mary's, Burlington, N. J.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rev. Burrill, J. T.	Eastburn,	June 16.	St. Matthew's, South Boston, Ma.
" Herrick, O. E.	Chase, C.,	July 2.	Trinity, Geneva, N. Y.
" Hollingsworth, S.	Chase, C.,	June 27.	Annunciation, N. Y. City.
" Jerome, J. A.	Chase, C.,	July 2.	Trinity, Geneva, N. Y.
" Leacock, B. B.	Meade,	July 16.	Christ, Alexandria, Va.,
" Merrick, J. A.	Kemper,	May 16.	Christ, St. Paul, Wis.
" Moyses, Edw.	Chase, C.,	June 27.	Annunciation, N. Y. City.
" Murphy, J. K.	Potter,	July 8.	St. James', Philadelphia, Penn.
" Stevens, L. S.	Chase, C.,	July 2.	Trinity, Geneva, N. Y.
" Townsend, J. S.	Chase, C.,	July 2.	Trinity, Geneva, N. Y.
" Warren, D. F.	Chase, C.,	July 2.	Trinity, Geneva, N. Y.

REMOVALS.

<i>Name.</i>	<i>To Church.</i>	<i>Place.</i>
Rev. Brooks, W. H.	St. Thomas',	Newark, Del.
" Hyland, W. L.	Trinity,	Marshall Co., Va.
" M'Masters, S. Y.	St. Paul's,	Alton, Ill.
" Paddock, B. H.	Assist. Miss., Epiphany,	New York City.
" Paret, Wm.	St. John's,	Clyde, W. N. Y.
" Parvin, R. J.	St. Stephen's,	Pittsfield, Mass.
" Patterson, A. B.	St. John's,	Salem, N. J.
" Peterkin, J.	Trinity,	Princeton, N. J.
" Pierce, H. N.	Christ,	Matagorda, Texas.
" Rice, S. M.	St. John's,	Millville, Mass.
" Scott, Wm. P.	Trinity,	Yazoo City, Miss.
" Sill, F.	City Missionary,	New Haven, Conn.
" Stearns, R. D.	St. John's,	Medina, W. N. Y.
" Tyng, D. A.	Christ,	Cincinnati, Ohio.
" Webb, W. E.	St. Luke's,	Bucks Co., Penn.

CONSECRATIONS.

<i>Church.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Ascension,	Smith,	Aug. 12.	Frankfort, Ky.
Ascension,	Chase, C.,	June 26.	Bushwick, L. I., N. Y.
Epiphany,	Whittingham,	June 3.	Washington, D. C.
—	Meade,	June 4.	Amelia Co., Va.
—	Chase, C.,	July 8.	Granville, N. Y.
Holy Cross,	Rutledge,	July 14.	Claremont, S. C.
St. John's,	Chase, C.	June 29.	C. I. W., Columbia Co., N. Y.
St. Mark's,	Potter,	July 13.	Mauch Chunk, Pa.
St. Paul's,	Chase, C.,	June 22.	Kinderhook, N. Y.

MISSIONARY RESIGNATIONS AND APPOINTMENTS.

Rev. J. P. Hubbard and family, under appointment as Missionaries to China, have been advised by the Committee to resign their appointment, from consideration of ill-health and consequent improbability of permanent usefulness.

Miss Catharine E. Jones, of Washington, D. C., sailed from Boston, July 31st, to join the Mission at Shanghai, China, under Bishop Boone.

The Rev. H. R. Scott, of the Diocese of Virginia, a graduate of the last senior class of the Theological Seminary of that Diocese, has been appointed a Missionary to West Africa, under Bishop Payne, and is expected to sail about the 1st November.

DIOCESAN INTELLIGENCE.

The following summary has been compiled with care. The Parochial Reports in the Journals are evidently imperfect, and give but a partial view of the condition of the Church.

NEW JERSEY.—Sixty-ninth Annual Convention. Clergy, 64. Parishes and Stations, 73. Families, 1,249. Baptisms, 725. Confirmed, 429. Communicants, 3,596. Marriages, 186. Funerals, 417. Offerings, \$12,869 10. Candidates for Orders, 8. The Bishop states that he has ordained three priests and two deacons, and consecrated one Church; and that there are more than 200 pupils in St. Mary's Hall and Burlington College. The action of two special Conventions of the Diocese in respect to the Bishop, (who has been presented for trial by the Rt. Rev. Bishops Meade, McIlvaine, and Burgess,) will be published when the results of that trial shall be known.

CONNECTICUT.—Journal of Sixty-eighth Annual Convention. Clergy belonging to the Diocese, 110. Parishes, 103. Families in 95 parishes, 7,588. Baptisms: infants in 89 parishes, 757; adults in 61 parishes, 229; total, 986. Confirmations in 54 parishes, 672. Communicants in 95 parishes, 9,407. Marriages in 80 parishes, 385. Burials in 93 parishes, 900. Missionary and charitable contributions, \$22,303 57. During the year past, there have been three priests and three deacons ordained. Three rectors have been instituted. Three churches have been consecrated, and one corner-stone has been laid. One clergyman has died; six have been received, and seven have gone to other Dioceses. The number of candidates for Orders is seventeen.

The prospects of the Church in this Diocese were never more promising. A large committee reported unanimously, strong resolutions in behalf of the Theological department of Trinity College. The Episcopal Academy at Cheshire, and several private schools, are in a flourishing condition.

VIRGINIA.—Baptisms: adults, 93; infants, 765. Confirmed, 440. Communicants, added, 757; total, 5,842. Contributions to Church objects, \$32,980.

NEW YORK.—Journal of Sixty-eighth Annual Convention. Clergy belonging to the Diocese, 279. Not entitled to seats, 73. Churches and Chapels, 224. Parishes admitted at this Convention, 6. Contributions to the Episcopal fund from 33 churches, \$204 63; to the Diocesan fund from 105 churches, \$1,211 37; to the education fund from 39 churches, \$210 28; to the missionary fund from 114 churches, \$6,003 68; to the aged and infirm clergy, from 99 churches, \$3,026 54. Total, \$10,656 50. There are no parochial reports.

The Rev. William Everett, Presbyter, and the Rev. P. P. Wadhams, Deacon, have been deposed from the ministry; and the Rev. John E. Sterling has been suspended for one year conditionally. The Rt. Rev. Bishop Chase of N. H. had confirmed 656, and the Rt. Rev. Bishop De Lancey, 447 persons. Only 78 parishes have been visited. At this Convention the Rev. William Creighton, D. D. was, on the eighth ballot, elected Bishop of the Diocese, having 105, out of 181 votes of the clergy, and 87, out of 168 of the laity. He has declined the election.

DIOCESE OF PENNSYLVANIA.—Sixty-eighth Annual Convention. From the Bishop's Address it appears that there have been confirmed 790. Ordained priests, 5. Ordained deacons, 4. Church consecrated, 1. Corner-stones of churches laid, 11. Nearly \$50,000 have been subscribed for a Church Hospital. The Bishop speaks of the continued and efficient services rendered to the diocese in its missionary operations, by the Advancement Society, by the Bishop White and Ladies' Prayer Book Societies, by the Female Episcopal Tract Society, and by the Parish Library Association. The Bishop commends the Life Assurance principle to the clergy, and the Society in this diocese known as the Corporation for the Relief of the Widows and Children of Deceased Clergymen. The Bishop speaks hopefully of his diocese, and strikes the key note in the following language: "And for the Church, what a noble enterprise—to embody her communicants in each congregation into an active recruiting agency, among the neglected poor, and

among the reckless and irreligious who are not poor. Why, with a proper lay agency, and a more earnest missionary spirit, should she not, within five years, double the number of those who in this diocese are looking to her for spiritual instruction and consolation? Let her remember the young whom she is not laboring to train in Christian ways. Let her remember friendless immigrants, destitute orphans, the neglected, helpless sick, and sinners, who have no man to care for their souls."

MARYLAND.—Sixty-fourth Annual Convention. Parochial clergy, 90. Parishes, 107. Baptisms: adults, 69; infants, 1,044; not specified, 671; total, 1,784. Confirmed, 333. Communicants, added, 567; present number, 7,442. Four churches consecrated. Candidates for Orders, 18. Charitable contributions, \$17,141 02.

At this Convention, Bishop Whittingham, on account of protracted ill health, proposed, if it were the wish of the Convention, to surrender half or more of his income for the support of an assistant Bishop; and expressed a readiness at once to resign the jurisdiction of the diocese, if such, in the judgment of the Convention, was necessary to the welfare of the Church. A large committee reported resolutions, which were unanimously adopted, dissuading him from either step, and requesting him to seek relief by a long voyage. The Standing Committee reported on the correspondence between the Bishop and the Rev. Dr. Johns, laid before them by the Bishop, in which they "express strongly and distinctly, their condemnation of the conduct of Dr. Johns in this transaction. They regard it as palpably at variance with the spirit of the legislation of the Church. But deriving, as Dr. Johns seems to claim that he has, an implied degree of sanction from widely extended usages in certain sections of the Church, although such usages are in obvious disagreement with the letter and design of rubrics and canons, the committee are not now prepared to maintain that his fault, under present circumstances, calls for as severe and extreme a measure as subjection to an ecclesiastical trial."

The Convention also passed a resolution, by a vote of 31 to 30, declining to approve the publications of the Protestant Episcopal Sunday-school Union, on the ground that that Union is not under the jurisdiction of the Convention.

RHODE ISLAND.—Sixty-second Annual Convention. Clergymen, 28. Baptisms, 283. Confirmed, 196. Communicants, 2,428. Churches consecrated, 2. Candidates for Orders, 5. The missionary operations in this diocese have been successful in Church extension. The death of its noble and indefatigable Bishop is deeply mourned.

DELAWARE.—Journal of Sixty-third Annual Convention. Clergy belonging to the Diocese, 17. Parishes, 25. Baptisms: adults, 30; infants, 12. Confirmed, 76. Communicants, added, 69; total, 588. Contributions to Church objects, \$1,770 51.

MASSACHUSETTS.—Sixty-second Annual Convention. Baptisms: adults, 90; infants, 577. Confirmed, 348. Communicants, added, 517; present number, 5,270. Contributions to Church objects, \$24,183 81. The Bishop, during the past year, has consecrated *two* churches, laid the corner-stone of *one* church, and ordained *four* Deacons and *two* Priests. Two churches are now in the course of erection, two have been materially enlarged and improved.

NEW HAMPSHIRE.—Journal of Fifty-second Annual Convention. Clergy belonging to the Diocese, 11. Parishes, 11. Baptisms: adults, 5; infants, 25. Confirmed, 22. Communicants, added, 21; total, 554. Contributions to Church objects, \$1,546 93.

WESTERN NEW YORK.—Fifteenth Annual Convention. In the absence of the Bishop, the Rev. Dr. Shelton of Buffalo, was chosen President. It appears from the Bishop's Address, that there have been Confirmed, 424; Priests Ordained, 4; Deacons Ordained, 1; Churches Consecrated, 3. The Journal of the Convention has not been received. By the Will of the late Judge De Vaux, \$150,000 has been left for an Orphan Asylum, to be under the charge of the Bishop of the Diocese. Hobart Free College is in a flourishing condition.

SOUTH CAROLINA.—*Abstract of Parochial Reports, for the year ending December 31, 1851:*

	White.	Colored.	Total.
Baptisms—Adults,.....	45	194	239
“ Children,.....	346	631	977
Grand Total,.....	391	825	1216
Marriages,.....	73	106	179
Burials,.....	222	108	330
Congregation—Communicants,.....	2730	2313	5043
“ Non-communicants,.....	2404	226	2630
“ Children under 14,.....	2718	388	3106
“ Families,.....	1750	98	1848
Families belonging to other Congregations,.....	135		135
Children catechized,.....	631	1273	1904
Confirmed by the Bishop,.....	211	180	391
Sunday Schools—Number of Teachers,.....	243	36	279
“ “ “ Scholars,.....	1119	792	1911

MAINE.—Journal of Thirty-third Annual Convention. Clergy in the Diocese, 13. Baptisms: adults, 48; infants, 161; total, 209; confirmed, 101; present number of communicants, 831; ordained, 1 Deacon; candidates for Orders, 2. Collections, \$2,659 71. This Diocese is an important field, and the Church is evidently increasing from year to year.

MISSISSIPPI.—Journal of Twenty-Sixth Annual Convention. Clergy belonging to the Diocese, 25. Parishes, 29. Families reported, 404. Baptisms, 460. Confirmations, 129. Communicants, 582. Marriages, 30. Funerals, 73. Ordained, 2. Candidates for Orders, 2. Contributions, \$8,439 16. The Episcopal Fund, \$9,650. An Episcopal residence has been purchased at Jackson, for \$5,000. A Diocesan Institute for boys has been established at Jackson, having 45 scholars. St. Thomas' Hall, at Holly Springs, is in successful operation. The "Church Herald," a weekly paper, has been commenced at Vicksburg, and is ably and judiciously edited. The Diocese is evidently increasing in strength. The Bishop has been engaged three fourths of the year on his visitations.

NORTH CAROLINA.—Twenty-sixth Annual Convention. Bishop Ives reported having baptized 4 adults and 15 infants during the past year; confirmed 210 persons; preached 130 times; celebrated the Lord's Supper on 52 occasions; consecrated two churches, and ordained one Deacon and three Priests. Three churches are now ready for consecration. The present number of candidates for Holy Orders is eight.

ALABAMA.—Twenty-first Annual Convention. Parishes, 26. Ministers, (in 1851,) 21. Baptisms: adults, 43; infants, 209. Confirmed, 76. Communicants, added, 127; total, 943. Contributions to Church objects, \$7,829 80.

TENNESSEE.—Journal of Twenty-fourth Annual Convention. Baptisms, of infants, in 13 congregations, 122; of adults, in 10 parishes, 28; confirmed, 71; communicants reported, in 15 parishes, 710; added, in 11 parishes, 123; clergy in the diocese, 17; parishes, 21. Burials, 73. Contributions, \$3,504 61.

INDIANA.—Journal of the Fifteenth Annual Convention. Clergy in the Diocese, 19. Parishes, 23. Confirmations, 76. Baptisms: adults, 8; infants, 19; total, 27. Ordinations of Deacons, 2. Ordination of Priests, 1. Clergymen received with letters dimissory, 4; Clergymen to whom letters dimissory have been given, 5. Clergymen deceased, 1. Churches consecrated, 2. Communion administered, 20. Sermons preached, 132. Parishes organized, 4. Families, 582. Infants baptized, 99. Adults baptized, 26. Confirmed, 74. Communicants, 858. Marriages, 34. Burials, 75. Sunday School teachers, 132. Sunday School pupils, 910. Population of the State, 1,000,000. About \$800 per annum has been pledged out of the Diocese for the support of the Episcopate. Rev. Dr. Claxton pronounced a beautiful eulogy on the late Rev. Dr. Wylie. Bishop Up-

fold says, "there is a manifest growth of the Church and much to encourage. * * The great difficulty is in obtaining faithful and efficient clergymen, and in affording them, when obtained, an adequate support."

ILLINOIS.—Fifteenth Annual Convention.—Clergy in the Diocese, 31. Parishes, 49. Baptisms: adults, 13; infants, 45. Confirmed, 12. Communicants, 1,346. The Rt. Rev. Bishop Whitehouse was consecrated Assistant Bishop of this Diocese, Nov. 20, 1851.

TEXAS.—Journal of Third Annual Convention. Nine resident Clergymen; sixteen Parishes; one candidate for Holy Orders. Since the last Annual Convention, there have been 176 baptisms in ten parishes; 41 marriages in nine; 44 funerals in eight. There are reported 261 communicants in ten parishes. Added in eight, 78. Confirmations during the year, 52. Contributions in four Parishes, \$1,744 78. The Church in this Diocese is steadily on the increase. A Diocesan School has been established at Anderson, Grimes County. At this Convention, the Rt. Rev. G. W. Freeman, D. D., was unanimously elected Bishop of this Diocese; which election he still has under consideration.

OBITUARY.

The Right Rev. Christopher Edward Gadsden, Bishop of the Diocese of South Carolina, died at Charleston, June 24th, in the 67th year of his age. He was born at Charleston, November 25th, 1785, and a grandson of General Christopher Gadsden, a distinguished worthy of the revolution. He graduated at Yale College in 1804, and received his academic honors in the same class with Mr. Calhoun. He was ordained Deacon, July 25, 1807, by Bishop Moore, of New York, and Priest, in April, 1810, by Bishop Madison, of Virginia. In January, 1808, he was elected Rector of Biggin Church, in the Parish of St. John's, Berkeley, and resigned on the 2d February, 1810, to enter on the duties of Assistant Minister of St. Philip's Church, in Charleston, to which office he was chosen on the 21st December, 1809. On the 17th July, 1814, he was chosen Rector of St. Philip's, as the successor of the Rev. James Dewar Simons, and continued to officiate there to the time of his death. In 1840, he was elected Bishop of the Diocese, as the successor of the Right Rev. Nathaniel Bowen, D. D., and was consecrated in Trinity Church, Boston, on Sunday, June 21st, 1840, by the Right Rev. Bishop Griswold, assisted by Bishops Doane and McCoskry. Bishop Gadsden was an eminent prelate of the Church, equally distinguished for deep learning, elegance of composition, and fervent piety.

Appropriate resolutions were adopted by a meeting of the clergy at Charleston, at which the Right Rev. Bishop of Florida was present; and the Rev. T. J. Young, of Charleston, has been appointed to preach a commemorative sermon, on the 1st of November. We hope hereafter to give a complete sketch of his life, and a becoming tribute to his estimable character.

Died, August 5th, 1852, at Happy Valley, California, the Rev. Flavel S. Mines, Rector of Trinity Church, San Francisco.

Died, in Tallahassee, Florida, on the 20th May, Rev. Robert E. Parham, a Presbyter of the Protestant Episcopal Church, and a native of North Carolina.

It is scarcely two years since Mr. Parham went to Florida to seek, in a kinder climate, some relief from a cruel disease. While officiating in this Diocese, he had the pastoral care of the parishes of Quincy and Monticello. Though it was but too evident, and to none more than himself, that he was fast passing away, he proved himself ever zealous and laborious in the cause of his Master.

Died, in Shawangunk, N. Y., on the 28th of July, the Rev. William H. Hart, in the 63d year of his age. He was formerly, and for many years, Rector of St. John's Church, Richmond, Va., and of late, Rector of St. Andrew's Parish, Walden, Orange county, N. Y.

PRESBYTERIAN GENERAL ASSEMBLY—NEW SCHOOL.

The Annual Meeting of this body commenced its sessions at Washington City, May 20th. The Committee on Church Extension made an elaborate report, which

elicited a long and spirited debate. It is found that during the last six years that body has not only made no advance, but has actually fallen off in numbers. In 1846 it had 145,416 members. In 1851 it had only 140,976 members. The report declares it to be necessary to invigorate the Presbyterian system. Heretofore its domestic efforts have been made in connection with what is called the "Home Missionary Society," a conglomeration of Congregationalism and Presbyterianism, without any fixed doctrinal or ecclesiastical basis. The conservative members of this body begin to see whither the downward current is bearing them. It will be remembered that the "Plan of Union" among these bodies had its origin in 1766, and for the purpose of opposing an united front to the progress of the Protestant Episcopal Church in this country. It has already led to the violent rupture of the Presbyterians into two bodies, (Old and New Schools;) and threatens to rend again the New School body; and it will continue to divide and subdivide as long as there is anything left to be divided.

METHODIST GENERAL CONFERENCE.

The meeting of this body was held in Boston, in May last. Among the important business transacted was the resignation of the Methodist Bishop Hamline, and its acceptance by the Conference. We copy the resolutions, which take the ground distinctly that the Episcopacy, among the Methodists, is not regarded as a distinct order, but only as an office.

"*Resolved*, That the resignation of Bishop Hamline of his office as a Bishop of the Methodist Episcopal Church, be and the same is hereby accepted.

"*Resolved*, That our acceptance of his resignation be conveyed to Bishop Hamline, accompanied with a communication expressing the personal regret of this body that the condition of his health has, in his judgment, rendered it proper for him to *relinquish his official position*; assuring him also of our continued confidence and affection, and of an interest in our prayers."

These resolutions having been adopted, Mr. Hamline is no longer a Bishop, and the Methodists repudiate the doctrine for all time to come of "once a Bishop, always a Bishop." It is well known that the southern division of the Methodists view this matter in a different light, as was evinced in the case of Bishop Andrew, in the General Conference of 1844.

The Methodist Conference is composed entirely of their clergy; the people having no part nor lot in the matter. The members are elected by the different Annual Conferences, in the ratio of one to every twenty-one clergymen. The present body consists of 160 members.

FACTS TO BE THOUGHT OF.

In the month of May last, the Anniversaries of certain Benevolent Societies were held in the city of New York. The following are said to be receipts for the past year.

REVENUES OF THE YEAR.

American Bible Society,	\$308,744 81
Home Missionary Society,	160,062 25
Female Guardian Society,	15,490 32
National Temperance Society,	5,000 00
American Tract Society,	342,858 93
Central American Education Society,	36,240 18
New York State Colonization Society,	21,083 41
American Seamen's Friend Society,	23,660 64
American and Foreign Christian Union,	56,649 91
New York and American Sunday School Union,	193,846 44
American Board of Commissioners Foreign Missions,	211,062 54
	<hr/>
	\$1,374,699 43

Side by side with this, the organ of the Independent Order of Odd Fellows in this country, announces that the revenue of that Society for the last year, was \$1,316,227 24. There are several conclusions to be drawn from all this, which we leave to the reflection of the reader. Churchmen, in looking at the stunted, paltry charities, which our own statistics record, should remember the test—"By their fruits ye shall know them."

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION.

The Third Annual Meeting of this Association, commenced its sessions at Newark, N. J., on the 10th of August, and continued several days. The Rt. Rev. Bishop Potter, of Penn., President of the Association, opened the meeting with an elaborate address. Delegates were present from various parts of the country; and the meetings were occupied with the reading of papers and reports on educational subjects, and with a somewhat free discussion on the part of delegates. The whole subject is one of vast importance. We see no notice that religious culture was taken into consideration. Of course, in such an assemblage this was not to be expected.

Statement of the population of the United States, decennially, commencing 1790, with the ratio of increase; prepared from the census of 1850. 1790, 3,929,827; 1800, 5,305,941—increase, 35.01; 1810, 7,239,814—increase, 36.45; 1820, 9,638,191—increase, 33.12; 1830, 12,866,020—increase, 33.48; 1840, 17,069,453—increase, 32.67; 1850, 23,257,723—increase, 36.25.

NEWSPAPERS AND MAGAZINES IN THE UNITED STATES.

From the late census returns for 1850, it appears that there are in the United States, Newspapers, Daily, 350; Tri-weekly, 150; Semi-weekly, 125; Weekly, 2,000; Semi-monthly, 50; and of Magazines, Monthly, 100; Quarterly, 25.

ABOLITION DEPRAVITY.

On a following page we have given a sketch of the Missionary labors of the English Church in Africa. In contrast with that noble work, it is enough to point to the language of the leaders of the Abolition party in the United States. At one of their Conventions in Boston, a few months ago, Mr. Pillsbury said the Church of America was but the kept mistress of the most damnable government that ever cursed the earth. At this moment, he said, "the streets of Boston are black with clergymen—thick as crows in a cornfield—and what are they doing? All they can do to shut up the kingdom of God. It has been said we have a new Trinity in this country; and a new Trinity of worshiping also. He thought it would not be inappropriate to class that Trinity thus: Daniel Webster the Father, Captain Rynders the Son, and the Methodist General Conference, if you please, the Holy Ghost."

At the Abolition Convention recently held in Rochester, N. Y., a correspondent of the New York Recorder, writes: "Said one of the speakers in public, 'I consider the Bible of no more authority than the writings of Cicero.' Said Garrison, ('the Star of the East,' as some of his disciples are wont to call him)—'The Church is no more a divine institution than a steam-engine company. The preachers of the gospel are nothing but *dumb dogs*, who will bark at nothing save a fugitive slave.'"

Edmund Quincy, President of the New England Anti-Slavery Society, thus notices the recent accident to Mr. Webster:—"On the Marshfield farmer's way from the nearest station to his house, he was thrown from his carriage; but such being the Whig fate, he did *not* break his neck! No! The ancient prophecy was fulfilled, and the serpent only bruised his head! Possibly, however, as he fell on his face, he may have agreeably varied his diet by eating some *Northern dirt*. *Had* the news only arrived that he was out of the way! the onion market might

have risen; newspapers would have been edged with black; a portentous funeral would have blackened the streets. Mr. Choate would have lied over him like a bulletin or an epitaph, or, what is the same thing, a *eulogy*; but what a relief it would have been."

NATIVITY OF CRIME IN THE UNITED STATES.

The statistics of the New York City Prison for the month of May, 1852, show that the whole number of criminals received, was 1454; of whom only 313 were natives, and 1141 were foreigners.

SUMMARY OF FOREIGN INTELLIGENCE.

CLOSING JUBILEE SERVICE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—This Society completed the third cycle of fifty years on the 16th of June, 1851. The year commencing on that day was therefore the jubilee year of the Society. As that year has drawn to its close, the committee determined that their jubilee should finish as it began, by a solemn service in Westminster Abbey; and amongst those present were the Archbishop of Canterbury, the Bishops of London, Gloucester, and Bristol, Salisbury, Oxford, Chichester, St. Asaph, Ripon, Sodor and Man, Edinburgh, Glasgow, Moray and Ross, Argyll and the Isles, Western New York, Michigan, Fredericton, Borneo, and Jerusalem; Dr. Carr, late Bishop of Bombay, Dr. Spencer, late Bishop of Madras. The Bishop of Cape Town was prevented attending at the last moment by illness.

Prayers were intoned by the Rev. James Lupton, Rector of St. Michael's, Queenhithe, one of the minor canons of Westminster. The first lesson was read by the Bishop of Argyll and the Isles, the second by the Bishop of Western New York. In the communion service the Archbishop of Canterbury was assisted by the Bishops of Michigan and Edinburgh.

The Bishop of Oxford then ascended the pulpit, and delivered a most eloquent sermon. His lordship took for his text the 11th, 12th, and 13th verses of the third chapter of Ezra. The services of the day seem to have been admirably conducted and of the most inspiring character.

On the supposition that the delegation of American Bishops would not be present, a meeting of the Society for Propagating the Gospel in Foreign Parts was held on Saturday, May 29th, for the purpose of welcoming the Rev. Dr. Wainwright, as the representative, though from the circumstances of the case informally chosen, of the American Bishops. The meeting, though summoned at the shortest notice, was as well attended as the boards usually are.

Mr. Hawkins shortly explained the reason for calling the meeting.

The President welcomed Dr. Wainwright, regretted the absence of many of the Bishops, and expressed the great pleasure he felt at receiving, as president, so worthy a representative of the American Church. At the close of his remarks, the Archbishop withdrew, in consequence of the pressure of other business, and the Bishop of London took the chair.

Dr. Wainwright then proceeded to deliver a long and able address, in which he touched on the history of his own Church, its depressed state at the beginning of the last century, its gradual growth and present strength, which he traced not merely to the missions of the Society, but to its educational influence in supplying books of sound theology, many of which are still to be met with in America, and by means of which the laity had been instructed in the principles of the Church, no less than the clergy. He alluded with great ability and good feeling to the

present state of the sister Churches, and the lessons they may draw from each other, and presented an illuminated copy of the following resolutions, which had emanated from a meeting of Bishops.

Proceedings of a Meeting of Bishops, held in the City of New York, April 29th, 1852.

"The Rt. Rev. Bishop Brownell, of Connecticut, the senior Bishop east of the mountains, having invited his brethren in the Episcopate to meet him in the City of New York, on the 29th day of April, 1852, to take into consideration the resolution of the Society for the Propagation of the Gospel, transmitted by his Grace the Archbishop of Canterbury to the Secretary of the House of Bishops, the following named Bishops assembled pursuant to said invitation:

"The Right Rev. Thomas Church Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut; the Right Rev. John Henry Hopkins, D. D., Bishop of the Diocese of Vermont; the Right Rev. George Washington Doane, D. D., LL. D., Bishop of the Diocese of New Jersey; the Right Rev. Samuel Allen McCoskry, D. D., Bishop of the Diocese of Michigan; the Right Rev. William Heathcote De Lancey, D. D., LL. D., Bishop of the Diocese of Western New York; the Right Rev. William Rollinson Whittingham, D. D., Bishop of the Diocese of Maryland; the Right Rev. Manton Eastburn, D. D., Bishop of the Diocese of Massachusetts; the Right Rev. John Kewley Henshaw, D. D., Bishop of the Diocese of Rhode Island; the Right Rev. Carlton Chase, D. D., Bishop of the Diocese of New Hampshire; and the Right Rev. John Williams, D. D., Assistant Bishop of the Diocese of Connecticut.

"The Bishops attended divine service in St. John's Chapel, where morning prayer was said by the Rev. Jonathan M. Wainwright, D. D., Secretary of the House of Bishops, assisted by the Rev. Benjamin I. Haight, D. D., who read the Lessons. The concluding collects were offered, and the benediction pronounced by the Right Rev. Bishop Hopkins.

"After the service the Bishops retired to the room attached to the chapel, appropriated to their use. The Right Rev. Bishop Brownell was called to the chair, and the Rev. Dr. Wainwright was appointed Secretary.

"The following preamble and resolutions were then adopted:

"Whereas, the Society for the Propagation of the Gospel in Foreign Parts, by a resolution transmitted through their president, the Archbishop of Canterbury, have requested the Bishops of the Protestant Episcopal Church in the United States of America to 'delegate two or more of their number to take part in the concluding services of the Society's jubilee year, which will end on June 15, 1852;' and whereas, a very large majority of the Bishops of the said Church have expressed their desire that a meeting of the Bishops should be convened, in order that a respectable and suitable notice might be taken of the resolution of the Venerable Society;

"Therefore, be it resolved by the Bishops now assembled,

"1. That our thanks are due to the Society for the Propagation of the Gospel for their act of brotherly kindness and Christian courtesy; and that in cordially responding to the same, we regret that no such communication between the Bishops of this Church as would authorize the formal appointment of a delegation from their number, in compliance with the request of the venerable Society, has been found practicable.

"2. That the Bishops now present, on their own behalf, and in the belief that their actions will be approved by their absent brethren, do request the Right Rev. the Bishops of Michigan and Western New York, to be present, and participate in the solemn services with which the Society's third jubilee year will be closed.

"3. That the Protestant Episcopal Church in these United States is deeply indebted for its planting and early nurture in this western continent to the charitable efforts of the venerable Society, and that the Bishops of Michigan and Western New York be requested to express to the Society our grateful sense of obligation for the same.

"4. That we devoutly bless God for the great success which has crowned the labors of this first Protestant Missionary Society, in planting the Church of Christ, and causing His Gospel to be preached on every continent, and in the islands of the sea.

"5. That the proceedings of the venerable Society, with a view to strengthen the bonds of Christian union, and to promote closer and more frequent intercourse between the mother and daughter Church, by inviting the latter to join in the services at the commencement of the jubilee year, in June, 1851, and by now renewing the invitation at its close, call forth the warmest sympathies of the Bishops now assembled; and they assure their brethren, the Bishops and clergy of the Church of England, that it would afford them the sincerest pleasure to welcome any of their number at the next triennial meeting of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, to be held during the meeting of the General Convention, which assembles in the City of New York, on the first Wednesday in October, in the year of our Lord 1853.

"6. That the Secretary be appointed to convey these resolutions to the Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel.

"The meeting then adjourned.

"Attest,

THOMAS CHURCH BROWNELL,
(Bishop of Connecticut,) *Chairman.*

"JONA. M. WAINWRIGHT, (Secretary of the
House of Bishops,) *Secretary.*

The Bishop of London acknowledged the receipt of the American Bishops' answer to the Society's invitation, in a few appropriate remarks.

The Bishop of Oxford moved, and the Bishop of Bangor seconded, the first resolution:

"That the Society has heard with sincere delight that at a meeting of the Bishops held in New York, on the 29th of April last, the Right Rev. the Bishops of Michigan and Western New York were deputed by their brethren to proceed to this country, to take part in the concluding services of the jubilee year, in compliance with the invitation to that effect transmitted by the Society through its President, his Grace the Archbishop of Canterbury."

Lord Harrowby moved, and the Bishop of Salisbury seconded, the second resolution:

"That while the Society deeply regrets the intervention of causes which have prevented the fulfillment of the proposed mission, it regards the appointment of a delegation of Bishops as a recognition on the part of the American Church of the great principle that animates our own—a desire to strengthen the bonds of Christian communion between two distant portions of the same Apostolic Church, which seem in the Providence of God to have been set in the two hemispheres for the same special purpose, of maintaining in its primitive purity and integrity the Faith once delivered to the Saints."

Dr. Spry moved, and Mr. Dickinson seconded, the third resolution:

"That the Society desires to welcome the Rev. Dr. Wainwright with every expression of brotherly affection and good will, and further requests him to communicate to the House of Bishops, of which he is the official representative, and through them to the clergy and laity of their several Dioceses, the Society's earnest desire to cultivate feelings of Christian fellowship with brethren between whom and itself so long and dearly cherished a connection has subsisted."

The concluding Jubilee services were held in St. Paul's Cathedral, on Wednesday, June 16th, the Lord Mayor and other civic dignitaries being present in their robes of office. The Archbishop of Canterbury, the Bishops of London, Winchester, Rochester, Ripon, Salisbury, Oxford, Bangor, Carlisle, Ely, Chichester, Gloucester and Bristol, Sodor and Man, Lichfield, St. Asaph, Llandaff, Moray and Ross, Glasgow, Argyle, with Bishops Carr, Spencer, Gobat, DeLancey, McCoskry, and Bishop Designate Gell, were in the stalls, and the seats round the altar were occupied by clergymen. Full cathedral service was performed by the choir of

St. Paul's, assisted by the choirs of Westminster and St. George's Chapel, Windsor, under the direction of Dr. Elvey, of St. George's Chapel Royal; the anthems, "Hosanna to the Son of David," (Gibbons,) after the third collect, and "How beautiful are the feet of them that preach the Gospel," (Handel,) were most effectively given, Mr. Goss presiding at the organ. The lessons were read by the Rev. Canon W. J. Hall; the sermon was eloquently and fervently preached by the Right Rev. the Bishop of Michigan:

"The text selected by the Right Rev. Prelate was taken from St. Matthew, chap. xxiii, verse 8, 'And all ye are brethren.'"

Several of the English papers speak of the deep impression produced by this sermon, and of the solemnity of the services.

A special meeting was held on Friday, June 18th, at the offices, 79 Pallmall, for the purpose of presenting an address to the Bishops of Michigan and Western New York, who have come to this country as the representatives of the Protestant Church in America, at the closing ceremonial of the jubilee of this Society. The Archbishop of Canterbury took the chair, supported by the Archbishop of Armagh; the Bishops of London, Winchester, Bangor, Oxford, Ripon, Lichfield, Chichester, and Salisbury; Bishops Spencer and Carr, Earl Nelson, the Rev. Lord John Thynne, Archdeacons Sinclair, Hale, Harrison, Thorp, Bethune, and Shortland; the Dean of St. Asaph, Sir Thomas D. Acland, M. P., Sir R. H. Inglis, Bart., M. P., Sir W. Page Wood, M. P., Mr. A. J. B. Hope, M. P., the Rev. Sir C. Farnby, Bart., the Hon. and Rev. R. Liddell, the Hon. and Rev. R. Cust, the Hon. and Rev. H. M. Villiers, the Rev. Drs. Russell, Jelf, Wordsworth, and Binney, the Master of the Temple; and several clergy and influential laity. After a few words of introduction from the Primate, the Secretary, the Rev. Ernest Hawkins, read the following address to the American Prelates:

"Right Rev. Fathers in God—It is with deep feelings of affection and thankfulness that the Society for the Propagation of the Gospel in Foreign Parts welcomes you this day.

"Promptly accepting the invitation of the Society, conveyed through his Grace the President, you have come, at much personal inconvenience, the honored representatives of a Church which is one with our own, to join in the concluding prayers and praises of our jubilee year.

"Your presence carries back our thoughts to those early years of the Society's history, when the great continent of America was the principal sphere of its labors, and we cannot call to mind the names of the missionaries who first went forth to preach the Gospel there, without heartfelt gratitude to God, who has given such increase to the seed then sown.

"You, right reverend sirs, can, better than others, testify that the labor of the Society has not been in vain, and if you are witnesses that our efforts in furtherance of the Gospel, feeble and inefficient as they were, have yet been blessed of God, you may fitly be called to share in our jubilee rejoicings.

"You present in your own persons a striking evidence of the progress which the Church has made in your own country since the time that it became fully organized.

"For fourscore years the Society, as you are well aware, made strenuous and repeated, though, alas! unsuccessful, efforts to obtain the Episcopate for America. You come the real, if not the formal representatives of more than thirty Bishops, whose Sees are planted in every state of your great Union, from Maine to Florida, and from Massachusetts to Missouri.

"You come, right reverend sirs, the delegates of an independent Church, having her own canons and form of government—a Church which, if (as is gratefully acknowledged in her Book of Common Prayer) she is 'indebted under God to the Church of England for her first foundation, and a long continuance of nursing care and protection,' yet is she not left behind by the mother Church in her exertions for the propagation of the Gospel, but is planting her missions not only in the farthest west of America, but is sending her missionaries, aye, and her missionary Bishops, to the great heathen continents of Africa and China.

"Cordially, therefore, do we welcome you as fellow-laborers in the harvest-field of our common Lord and Master, and sincerely do we pray that our only rivalry may be as to which portion of His Church shall serve Him with the more faithful service. His charge to all His servants alike, is, 'Occupy till I come;' and well does it become us to bear in mind that, of our common Church, as much has been given to her so will much be required, much for the maintenance of pure and undefiled religion among our home populations; much also for the spread of the Gospel throughout the world.

"Your presence among us, right reverend fathers, is a pledge and earnest of a fuller and more frequent communion between the Church in America and the Church in England; and we trust that your visit will inaugurate a happier era, in which the brethren on both sides of the Atlantic shall be knit together in one Holy and loving fellowship, as brethren in Christ, and so by the outpouring of His holy Spirit, be strengthened more effectually to do His work and promote His glory. Once more, then, holy fathers and brethren, we beg you to be assured of our joy and satisfaction in seeing you among us, and we trust that the pain and weariness of your long voyage will have their compensation in the consciousness that you have contributed not a little to kindle in our hearts the flame of brotherly love, and to unite us more closely with yourselves and with the Church of which you are the worthy representatives, in the bonds of Christian communion."

The Bishop of London, and the Bishops of Michigan and Western New York, and the Rev. Dr. Wainwright, made addresses which were received with much enthusiasm. The Rev. Dr. Wainwright read from a letter just received from the Rt. Rev. Bishop Whittingham; of which the following are extracts:

"For practical advantage, it seems desirable that, if possible, there should ultimately be arrangement between the Churches, (1.) for an assemblage of the whole Episcopate, either absolutely or representatively, in council, for organization as one branch of the Church Catholic. (2.) For further organization, a representative assemblage, in order to such revision of the 'ancient' and English Canons, as might fit them for recognition as a body of general Canon law. * * * * * (3.) For recognition, as under such a general code, of the distinct and (probably always) very different organizations of the several Churches of England, Ireland, the Colonies and dependencies, Scotland, the United States, and the United States Mission Churches."

The Jubilee Fund within the year, amounts to £50,060, or over \$250,000.

AMERICAN BISHOPS IN ENGLAND.—The delegation of American Bishops to the Jubilee Celebration, was a happy thought; and the Rt. Rev. gentlemen ably represented our Branch of the Church Catholic. The reports of their Addresses, Sermons, &c., indicate that they made a most favorable impression upon our English brethren; and they were received certainly in the most fraternal manner. The bonds of union between the two Churches have been strengthened, and Christ's Kingdom has been advanced on the earth.

Among the most pleasing incidents of their visit, was a public meeting in the gardens of Exeter College, on the 22d of June, when a testimonial from members of Oxford University was presented to the American Prelates. It was a gold salver, and bore the following inscription: "*Ecclesia Americana Delecta in Christo Ozonienses. 1852.*" A large number of Bishops, Professors, and distinguished Laymen, were in attendance. Several ladies also graced the meeting with their presence.

The Rev. Dr. Jacobson, Regius Professor of Divinity, read the following address:

"Right Reverend Fathers in God—It was an ancient custom in this great University, that eminent guests should bear with them from its walls, some little memorial of the reverence and joy with which their visit had been welcomed. And few occasions could suggest a revival of the usage more full than the present of deep reflections and affectionate sympathies. We pray you, therefore, to bear with you from Oxford, this offering from various members of the University, as a memorial of this joyful day, to be preserved by that branch of Christ's Holy

Church in America, which we venerate and love, as so nearly related to our own, and which at present is so worthily represented by you in this our country. We pray you to receive with this offering the full assurance of our motherly love, and of our earnest prayers that Almighty God may, in His infinite mercy, continue to bless and preserve your branch of Christ's Holy Church, and pour down upon it the abundance of His grace, that each day He may bind more closely us to it, and it to us, so that we may together hold fast and guard the faith once for all delivered to the saints, and maintain that which is the only security for the glory of God and the welfare of men, apostolic truth and apostolic order."

"Signed on behalf of the contributors—William Jacobson, Regius Professor of Divinity; J. L. Richards, D. D., Rector of Exeter College; C. C. Clerke, D. D., Archdeacon of Oxford and Canon of Christ Church; H. Exeter; Lothian; Sandon; Wilbraham Egerton; Schomberg Kerr; Osborne Gordon, B. D.; J. T. Coleridge, M. A.; William Heathcote, D. C. L.; E. B. Pusey, D. D., Regius Professor of Hebrew; E. C. Woolcombe, M. A., Fellow and Tutor of Balliol; James Riddell, M. A., Fellow of Balliol; Edwin Palmer, M. A., Fellow of Balliol; William Charles Salter, M. A., Fellow of Balliol; Frederick Lygon, B. A., Christ Church; Frederick Meyrick, M. A., Trinity College; S. W. Wayte, M. A., Trinity College; J. H. Parkin; J. H. Burgon, M. A., Oriel College; A. Brook; Sidney W. Owen, Worcester College; Charles Marriott, B. D., Oriel; J. W. Woollcombe, B. D., Exeter; Gardiner Wilkinson; J. G. Livingstone, B. A., Magdalen Hall; P. C. Cloughton, M. A., University College; T. Chamberlain, M. A., Christ Church; H. W. Long, Trinity College, &c."

The speeches made on this occasion were of the most genial and inspiring character.

The Jubilee Services, and their attendant incidents in the old world and the new, mark an era in the history of Christianity. *Laus Deo.*

On the following day, at the Oxford Commemoration, the honorary degree of D. C. L. was conferred upon the Rt. Rev. Bishops McCoskry and DeLancey, and also on the Rev. Dr. Wainwright.

CONSECRATION OF BISHOP OF SIERRA LEONE.—The Rev. O. E. Vidal, D. D., Incumbent of Upper Dicker, Horsebridge, Sussex, was, on Sunday, May 30th, consecrated in Lambeth Palace Chapel, as Bishop of Sierra Leone. The Archbishop of Canterbury was assisted on the occasion by the Bishops of London, Chichester, Oxford, and Cape Town. Sierra Leone is the principal seat of English operations in Western Africa. This Colony, which joins Liberia on the north, has a population of at least fifty thousand, (mostly liberated slaves or their descendants,) and all enjoying more or less of instruction in the useful arts, agriculture, and the Christian religion; sixty-four schools, with several high schools, 8,200 scholars, 6,773 communicants, and 14,464 attendants on public worship, attest the fidelity and zeal of the large corps of Christian teachers sustained there. The work of the "Church Missionary Society" of Great Britain at Sierra Leone, is progressing. Twelve native candidates are waiting for ordination. It is a fact of the highest concern to the civilization of Africa, that the people of Sierra Leone have been gathered from very remote and widely separated regions of Africa, often represented by as many as fifty different tribes, and when educated will be prepared to diffuse the knowledge they may acquire among many tribes in many different places. Some three thousand of these liberated Africans have already established themselves at Abeokuta, sixty miles north of Badagry, and erected schools and churches, in the midst of a large heathen population.

NEW COLONIAL BISHOPRICS.—Arrangements have been made, and have received the sanction of her Majesty's Government, for the erection of two new Bishoprics in Southern Africa—one for Natal, and another for the eastern division of the present diocese of Cape Town. The Society for Promoting Christian Knowledge, has subscribed £2,000.

ENGLISH CHURCH MISSIONARY SOCIETY IN WESTERN AFRICA.—The Rev. J. Rambo, American Missionary, gives the following account of the above Mission:—

14 Ordained European Missionaries; 3 Ordained Native Missionaries; 2 European Catechists; 2 European Female Teachers; 7 Native Catechists; 46 Native Schoolmasters; 3 Native Schoolmistresses; 15 Stations; 2061 Communicants; 6950 Attendants on Public Worship; 2 Seminaries. (Church Institution and Grammar School;) 66 Students; 46 Schools; 6,184 Scholars. Some of the largest churches will seat from 800 to 1000 persons, and they are generally full. Several of them have from 300 to 400 communicants. The pastoral labors of the clergy are so great that they have formed their congregation into classes, each meeting once in two weeks—so that in that time all the communicants, candidates, and serious inquirers, are seen and conversed with by their pastor. Visitors are also appointed from among his leading and most pious members, whose duty it is constantly to go in and out among the members, to counsel and instruct them, and to take cognizance of their conduct, and to report the same to their pastor.

Every station has its male and female day school, where the children are taught to read, write and cypher; they also take lessons in the Scriptures. They are opened and closed with singing and prayer. The parents are required to pay one penny per week, for each child. This they do cheerfully, however poor, and are taught thus to value education.

The Sunday schools are held twice each Sunday, and are for the exclusive instruction of youths and adults who do not go to day school. These generally learn to read at the Sunday school, and learn to respond in the Church service. The Sunday schools are attended better, perhaps, than the day schools.

There are two schools in which the higher branches are taught—the grammar school and the Christian institution. The former is preparatory to the latter. None but the most promising are taken into the latter, and they are professors of religion. These become either Ministers of the Gospel or Christian teachers. Two late pupils have been ordained in England, and several more are candidates for Orders.

They are examined in the original languages of the Bible, which are a part of their course of study. This latter institution at Fourah Bay, promises much good to millions of Africans, some of whom are already largely sharing, indirectly, its excellent advantages.

The Rev. J. Warburton, who recently attended one of its examinations, thus speaks of it: "I was present at the examination of the Fourah Bay students. The examination was of considerable length, embracing the various studies pursued in the institution, from Hebrew downwards, and was highly creditable to the Principal, (Rev. E. Jones,) and the Rev. S. W. Kœlle. Mr. Kœlle's examination of his Hebrew class was a remarkable event in the history of the mission." * * * "Some of our friends in England are probably a little mistaken with regard to 'the signs of the times,' respecting a native Bishop for Sierra Leone; but, assuredly, if Africa is to be enlightened, that period is approaching; may God hasten it in His time."

CHURCH MISSIONARY SOCIETY.—The Anniversary Meeting of the Church Missionary Society, was held on May 4th, at Exeter Hall, Strand, the Earl of Chichester in the chair. The Secretary read the report, from which it appears that the Society has stations in East and West Africa, Greece, Turkey, Jerusalem, India, Ceylon, China, New Zealand, the West Indies, and Northwest America. The number of Clergymen employed is a hundred and sixty-two, and of the lay teachers, one thousand six hundred and fifty-seven. The number of attendants on Christian worship, at the Society's missions, throughout the world, is 107,000; the number of communicants is 15,302; and the number of scholars in their schools, 40,000. The receipts for the past year in the United Kingdom, amounted to £107,699, 5s. 10d., while the receipts in India and other parts of the world, were £10,975, 4s. 4d., making the gross income from all sources, £118,674, 10s. 2d., being an increase over the receipts of the previous year of £6,421, 11s. 7d. The gross expenditure of the year was £104,219, 9s. 8d. The meeting was addressed by the Bishop of Winchester, J. C. Colquhoun, Esq., Chevalier Bunsen, Revs. W. Keane, Dr. Dyer, of Philadelphia, J. C. Ryle, R. H. Cobbold, O. E. Vidal, Bishop Designate, of Sierra Leone, and R. Bickersteth.

PARLIAMENTARY.

COLONIAL CHURCHES.

Mr. Gladstone brought forward a Bill to enable the Colonial Churches to establish Synods for their own government. The proposed measure extends to Canada, New Brunswick, Nova Scotia, Newfoundland, Prince Edward's Island, Cape of Good Hope, New South Wales, Victoria, South Australia, Van Dieman's Land, Western Australia, and to any other colonies to which the sovereign may extend it, by order in council.

Mr. Gladstone moved its second reading, in an able exposition and defense on the 28th of April. It was brought forward in the House of Lords, by the Archbishop of Canterbury, and passed in that House on the 17th of May. The Colonial Churches and Bishops are nearly unanimous in favor of the measure. It is an important movement in the right direction. We regret to say that Sir John Pakington on the 19th of May opposed the Bill in a very decided manner, and the Bill has for the present been lost.

CHURCH REFORM BILL.

On the 29th of April, the Marquis of Blandford brought in a Bill "to enable her Majesty further to regulate the duties of Ecclesiastical personages, and to make better provision for the management and distribution of Episcopal and caputular revenues." As to the present waste and unequal disposal of Church revenues he said: "The commissioners proceeded to show the immense disproportion that existed between different dioceses. How immense some of them were the house will see, when I state that there were six dioceses which contained on an average 840 benefices. They proceeded to consider the number and claims of the population and the clergy, and also took into consideration the state of the Episcopal and cathedral incomes. There were 26 Deans and 211 Canons, enjoying among themselves a returned revenue of £230,000. And there were 70 sinecure rectories, of which 30 were in royal or ecclesiastical patronage, enjoying a returned revenue of £30,000; making together an income of £260,000, to which were attached either no duties, or at the utmost only such as were slight and trivial. Then as to the wants of the Church, the commissioners stated that there were 3,200 livings under £150; and of these, in 1440, the population amounted to between 500 and 10,000; and the sum necessary to raise the incomes of all these livings according to the scale fixed by the commissioners, was £279,000. There were four districts in London, of which the aggregate population was 166,000, and in which there was only church accommodation for one-twentieth; that is to say, only 11 churches in a population of 1,000,000 of souls, who would want 279 churches. And in other parts of the country there was a want of church accommodation, amounting to one-sixth or one-third."

One feature of this Bill is the virtual abolition of the Chapters, whose original object and office are practically now forgotten. Another important feature of the Bill, is the extension of the Episcopate, by the creation of new Sees to meet the wants of a large and neglected population. The Bill itself we have not seen. The worst feature about it, is, thus far, that it is advocated by such men as Mr. Hume, whose support savors of some sinister end.

MAYNOOTH GRANT.

On Tuesday, May 11th, there was a spirited debate in the Commons on Mr. Spooner's motion for a select committee to inquire into the system of education carried on at Maynooth. The mover charged the system with being injurious to society, with creating immorality, and with being completely subversive of the true principles of allegiance; and he pledged himself, if a committee were granted, to show that the disloyalty, and even rebellion which had appeared in Ireland, might be traced to the teaching and were in accordance with the doctrines inculcated at Maynooth.

BISHOPRICK OF CHRIST'S CHURCH (NEW ZEALAND) BILL.

A Bill with this title has passed both Houses of Parliament for the erection of a new Diocese in New Zealand; the present See of Bishop Selwyne, being too large for his supervision, and impossible to be visited except at great expenditure of time and labor. The bill passed by large majorities, and has received the royal signature.

VICAR OF FROME.

On motion of Mr. Horsman, it was voted to raise a Committee to report on the institution of Rev. Mr. Bennett by the Bishop of Bath and Wells. On Mr. Gladstone's moving that charges should be made to this Committee, Mr. Horsman retreated from his position, and gave up the Bill. The discussion of theological matters by such a body, is becoming both ridiculous and mortifying.

CONVOCATION.—As we go to press, elections are going on in many of the Dioceses and Archdeaconries of England, of Proctors to attend the next meeting of Convocation, to meet Oct. 22d. There is a strong determination in many quarters, that Convocation shall no longer be a mere sham. Among the gentlemen elected we see the names of some of the first men in the English Church.

Elections for next Parliament have recently been held. It is said the Grey Ministry is sustained by a majority of 347 to 304. Lord Mahon has lost his election, while Mr. Macaulay, Mr. Layard, and Sir E. Bulwer Lytton have gained seats. Mr. Lucas, Editor of the *Tablet*, a coarse, venomous paper, has been elected. He was formally a Quaker. The Irish elections were attended with riots and the loss of several lives. The Romish priests took an active part in the election, even threatening publicly those who would not vote for Papists. The House of Commons will consist of 658 members. Of these, 579 are nominal Churchmen; 43 are Papists, and 26 are Dissenters.

OXFORD UNIVERSITY COMMISSION.—The Commissioners appointed to examine and report on the present condition, &c., of the University of Oxford, have at length made their Report. It contains 800 folio pages, whereof 250 belong to the report itself; it contains the evidence of ninety prelates, professors, distinguished men, officials, &c.; the proposed alterations are enumerated under forty-seven heads. It concludes as follows:

"Of the proposals which affect the University, the most important are those which we have made for remodeling the constitution, and for abolishing the existing monopoly of the colleges and halls, by allowing students to reside in Oxford without the expense of connection with those bodies. In regard to the colleges, we would especially urge the immediate necessity of opening the fellowships and scholarships, of attaching professorships to certain colleges, of increasing the number and value of scholarships, of granting to the colleges the power of altering their statutes, and, above all, of prohibiting as unlawful the oaths to observe the statutes. The evil of these oaths will be much increased after the publication of the statements which we have felt it our duty to make.

In offering these recommendations we have been guided solely by the desire to render the great institution, which is the subject of our inquiry, greater than it has ever been. Our object has been to lay such proposals before your Majesty, as we believe to be calculated to place the University of Oxford at the head of the education of the country, to make its great resources more effectually serve their high purposes, and to render its professors fit representatives of the learning and the intellect of England.

All which we humbly submit to your Majesty's gracious consideration.

Witness our hands and seals this 27th day of April, 1852.

S. NORWICH,
A. C. TAIT,
FRANCIS JEUNE,
HENRY G. LIDDELL,
JOHN LUCIUS DAMPIER,
BADEN POWELL,
G. H. JOHNSON."

A. P. STANLEY, Secretary.

THE RESIDENTS IN THE UNIVERSITY OF CAMBRIDGE.

The following is a statement of the numbers of residents in the University in the years 1850 and 1851, respectively:

College.	1850.			1851.		
	In College.	In Lodgings.	Total Resident.	In College.	In Lodgings.	Total Resident.
Trinity,	226	311	537	229	284	513
St. John's,	230	140	370	238	133	371
Caius,	64	98	162	66	108	174
Emmanuel,	63	57	120	63	62	125
Christ's,	72	39	111	71	29	100
Corpus Christi,	77	6	83	77	6	83
Jesus,	60	16	76	55	22	77
Queen's,	45	40	85	44	26	70
Clare Hall,	50	4	54	54	10	64
Trinity Hall,	37	2	39	43	16	59
Catherine Hall,	37	27	64	37	22	59
St. Peter's,	52	5	57	46	5	51
Magdalene,	49	10	59	48	3	51
Pembroke,	42	0	42	41	8	49
King's,	32	0	32	36	0	36
Sidney,	28	2	30	33	1	34
Downing,	5	0	5	6	1	7
	1169	757	1926	1187	736	1923

Matriculations Michaelmas Term, 1850, 412, do. 1851, 414.

AUSTRALIA.

DIOCESE OF ADELAIDE.—Agreeably to a Report previously adopted by the Committee of the South Australian Church Society, the Bishop of Adelaide, (Short,) on the 6th of January last, convoked what he terms "a Conference of the Bishop, Clergy, and Laity of the Diocese of Adelaide." The congregations of some sixteen parishes elected sixteen Clergy and eighteen laymen to attend the "Synod and Convention." The session lasted three days. In the Bishop's Address occurs the following language, which touches the very root of the matter. "It is evident from late discussions in Parliament, that a representative Convocation of the Church must contain a lay element as one of its constituent parts. At present, while the Bishops and Clergy form the National Synod of the English Church, the laity are represented by the Crown and Parliament. The want of union and association of these elements has led, on the one hand, to the suspension of the deliberative functions of Convocation in its present form; and on the other, much legislation has been proposed, often offensive, and sometimes injurious to the Church of England. Parliament now is open to the enemies of her discipline and doctrine, and yet such members have a right to vote on any bill, however deeply affecting her organization and property. The true remedy for this wrong (for wrong it is) is, that her laity should be directly represented in her own Convocation, and join in framing her own laws."

Among the Resolutions adopted was the following:

"And whereas this Diocesan Church is part and parcel of the united Church of England and Ireland, by law established in the united kingdom, and therefore subject to the general ecclesiastical laws enforcing the supremacy of the Crown, the use of the book of Common Prayer, the authorized version of the Holy Scriptures, and subscription to the Thirty-nine Articles:—We, the Bishop, Clergy and Laity, being under the obligations thus implied, and being earnestly desirous to maintain inviolate that unity and fellowship in the Church of our fathers, do declare that we hold it to be incompetent for any Diocesan Assembly, or Synod of

the Clergy, or Convention of Lay Representatives, held in pursuance of these recommendations, to 'treat, debate, consider, consult, or agree upon,' any alteration in those formularies and principles, except it be initiated by the direct authority of the Crown, or in virtue of license from the Crown obtained in that behalf.

"Under this limitation, with the view of promoting the closer fellowship, as well as efficiency of this Diocesan Church, we have resolved to recommend that an assembly consisting of the Bishop, Chapter of Clergy, and Convention of Lay Representatives be convened periodically, composed as is hereinafter specified, and to be called the 'Diocesan Assembly.'

"1. *Diocesan Assembly.*—This assembly is constituted when the Convention and Chapter of Clergy meet together and are presided over by the Bishop.

"2. *Chapter of Clergy.*—The Chapter of Clergy consists of every duly licensed officiating minister, Presbyters alone having the right of voting.

"3. *Convention of Laity.*—The Convention shall consist of Lay Representatives (being communicants) for all the congregations, in the following proportion: for a congregation under one hundred souls, one representative; one hundred and under two hundred, two representatives; and so on in proportion, to be elected annually, in the month of October, by the registered lay members of each congregation contributing to its seat rent, or the Pastoral Aid Fund, and attending from time to time on the worship of the Church."

The English papers, so far as they meet our eye, treat the matter with a cold acquiescence, rather than with a genial cordiality.

ROMISH PROCESSIONS REBUKED.

We are surprised to find a New York paper characterizing the following as a remarkable document "for the middle of the nineteenth century." Romanism is unchanged and unchangeable.

The following appears in the Liverpool papers, telegraphed from the London Gazette, (official paper.)

A PROCLAMATION.

VICTORIA R.: *Whereas*, By the act of Parliament passed in the tenth year of the reign of his late Majesty King George IV, for the relief of his Majesty's Roman Catholic subjects, it is enacted that no Roman Catholic ecclesiastic, nor any member of any of the religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, should exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his order, save within the usual places of worship of the Roman Catholic religion, or in private houses; and, whereas, it has been represented to us that Roman Catholic ecclesiastics, wearing the habits of their orders, have exercised the rites and ceremonies of the Roman Catholic religion in highways and places of public resort, with many persons in ceremonial dresses bearing banners and objects, or symbols of worship in procession, to the great scandal and annoyance of large numbers of our people, and to the manifest danger of the public peace; and, whereas, it has been represented to us that such violation of the laws has been committed near places of public worship during the time of divine service, and in such a manner as to disturb the congregations assembled therein, we have therefore thought it our bounden duty, by and with the advice of our Privy Council, to issue this our royal proclamation, solemnly warning all those whom it may concern, that while we are resolved to protect our Roman Catholic subjects in the undisturbed enjoyment of their legal rights and religious freedom—we are determined to repress the commission of all such offenses as aforesaid, whereby the offenders may draw upon themselves the punishments attending the violation of the laws, and the peace and security of our dominions may be endangered. Given at our Court, at Buckingham Palace, this 15th day of June, in the year of our Lord, 1852, in the 15th year of our reign.

GOD SAVE THE QUEEN.

ACHILLI AND NEWMAN.—This celebrated case before the Court of the Queen's Bench, is at length decided, and in favor of Achilli. The charge of slander was preferred against Mr. Newman for accusing Mr. Achilli of the grossest criminalities,

fornication, seduction, adultery, &c., and that for twenty-six years of his life. Mr Newman attempted to make the charges good; and for that purpose summoned Italian women before the Court, and, for a novelty, also pretended to give the records of the inquisition. The disclosures were of course loathsome. If the verdict is a just one, there has been a terrible conspiracy and a frightful amount of perjury; if it is unjust, it only shows the practical workings of Romanism, and reveals the inner rottenness which festers at the very heart of Popery. That Papists will lie, and make a virtue of lying to Protestants in order to defend the system, is evident enough. On the whole, Romanism has little cause for congratulation at the result of this famous trial. Mr. Achilli continues to preach in London to a congregation of Italians. The expenses in defense of Newman, amounted to about \$60,000.

IRELAND.

ULTRA-MONTANISM.—The nomination of a successor to the late Roman Catholic Archbishop Murray, by the Chapter of Dublin, resulted in the triumph of Ultramontanism by a sweeping majority:

"High mass having been celebrated, the laity were requested to leave the chapel, and by twelve o'clock the spacious edifice had been completely cleared of its occupants, excepting the ecclesiastics who were qualified to take part in the election. It was understood that the total number of parish priests and canons, members of the chapter, entitled to vote at the election for a Diocesan in Dublin, is at present fifty-four. A table was placed in front of the choir, on which stood a chalice, in which it was understood the votes would be deposited, as the name of the person voting and of him for whom he desired to vote, were written on slips of paper by the voter. After the expiration of the time allowed for any additional votes to come in, the election closed, and a scrutiny took place, the result of which was as follows:—

"Primate Cullen, (*Dignissimus*,) 23; Very Rev. Dean Meyler, (*Dignior*,) 9; Rev. L. Dunne, P. P., Castledermoot, (*Dignus*,) 8; Rev. Wm. Meagher, P. P., Rathmines, 5; Rev. Dr. O'Hanlon, Maynooth, 3; Rev. Dr. Russell, Maynooth, 2; Rev. Dr. Miley, President of the Irish College, Paris, 1.

"Of the preceding seven candidates, three, namely, Drs. Cullen, Russell, and Miley, are of the Ultramontane school; the others are said to be men of moderate views, both as regards religious and political questions. The Pope has since confirmed the appointment of Dr. Cullen."

CONVERSIONS IN IRELAND.

The English and Irish papers continue to contain accounts of the renunciation of Popery in its strongest hold. The following are specimens:

The *Clare Journal* mentions Mrs. Laffan, late of Claremont, near Ennis:—

"This lady, who was a near relative of several high dignitaries in the Roman Catholic Church, had for a number of years, according to her own account, entertained strong doubts of the truth of the religious system in which she had been brought up; and for the last few months of her life she refused to take any spiritual instruction from the clergy of the Church of Rome, several of whom had been brought to visit her from fifteen miles around, in order, if possible, to shake her resolution of dying a Protestant. Their efforts, however, proved ineffectual."

Next we have mentioned:—

"The O'Gorman, and his daughter, Miss O'Gorman. The O'Gorman (who is maternal uncle to the O'Gorman Mahon, M. P. for Ennis) is the head of one of the oldest Roman Catholic families in Ireland. The O'Gorman and his daughter were both, within the last few days, admitted, by the Vicar of Ennis, into membership with the Reformed Church of Ireland."

The *Mayo Constitution* says:—

"Now, between emigration, and famine, and conversions, the Roman Catholic

population is so diminished that, outside the workhouses, there are as many Protestants as Roman Catholics in Ireland. Further, the constant drain from the Romish Church by these conversions over all parts of the kingdom will very soon leave the Papal party in the minority. This being so, the stock in trade is done, and all the old clap-traps must be laid aside. To prevent this, to stem the tide of these conversions, all these interested parties are toiling with the most frantic efforts; but, according to the old adage, they are stemming the tide with a pitchfork; it is rolling on past them, and in spite of them."

It is stated as an interesting fact, that of the Clergymen of the Anglican Church, at present officiating in Ireland, sixty-four have been either Roman Catholic priests or laymen. The Bishop of Tuam will consecrate a number of Churches this Autumn for the use of converted Romanists.

On the west coast of Ireland is a small island, Achil, about thirty miles in circumference. When Mr. Nangle first visited Achil, eighteen years ago, there was neither a Bible nor a Protestant to be found in the parish. The Bishop of Tuam recently examined the children at the two principal Missionary Stations, the Colony and Meelan, and the following were the educational and ecclesiastical statistics of the island at the period of his Lordship's visit:—

"The number on the rolls of the different schools was 1,167, and there were in attendance on the day of examination, 770. The visitors were highly pleased with the progress of the children, and in a few days left this interesting spot, thanking God for such a work as His grace and providence originated, is fostering and maturing. The new church at the Sound is about to be opened next month. Another large church will be built this year at the Colony, that now used being too small to give accommodation to the congregation. There is a third church at Meelan. In addition to all, there are other three stations where divine service is held in private houses."

In addition to the foregoing, twenty persons recently renounced the errors of Romanism in the church of St. Paul's, Bermondsey, London.

"The Rev. Charles F. Fisher, who sometime since filled the post of chaplain to the Pope, but has since been officiating, conjointly with the Rev. W. S. Agar, at the Roman Catholic Chapel, Lyme Regis, has announced his intention to abjure Romanism.

"Recently, on a Sunday, at St. Paul's, Bermondsey, of which the Rev. Dr. Armstrong is the Incumbent, no less than twenty-seven persons renounced the errors of the Romish Church.

"Mr. W. Blandy, of Chesterfield, who recently resigned the office of minister of the Independent meeting house in that town, is about to take orders in the Established Church.

"Lord Beaumont and his sister, the Hon. Miss Stapleton, have seceded from the Church of Rome. The Hon. Mr. Stapleton, brother to Lord Beaumont, became a member of the Church of England a year and a half ago. Lady Beaumont, a daughter of Lord Kilmaine, always has been a Protestant."

SCOTLAND.

The Episcopal Synod of Scotland has, at a recent meeting, decided, by four to two, in favor of submitting to their Diocesan Synods the recommendation to admit the laity to a share of synodical action. Mr. Gladstone's letter to the Primus was the immediate cause of this movement, which we cannot but make sure will be carried out with prudence and moderation, and an entire regard to Church principles. We look forward to its results with hope for the future strengthening and extension of the Church.

SCOTTISH EPISCOPAL CHURCH.—The *Scottish Ecclesiastical Journal* says: "In 1838, the number of our congregations was seventy-six, or fifty-six less than at the close of 1851, when they amounted to 132. And this fact may be noted as showing that not only had the Society to apply itself to the relief of certain congregations then struggling with poverty, but to meet the additional cases which

have been annually arising; for of these fifty-six new congregations established since 1838, only seventeen are self-supporting. Of these seventy-six congregations existing in 1838, many were wholly unable of themselves to support their pastors, and maintain their services. Some idea may be formed of the struggles which must have existed among a portion of our poorer incumbencies in the year previous to the formation of the Church Society, from a return then made to the committee of management, of thirty-two applications for assistance. Of these thirty-two cases, the minimum income derived from the congregation was stated at £4; and the maximum at £70; the mean amount being £34, 14s."

ROMISH MISSIONS.

The 'Society for the Propagation of the Faith,' is the name of a Missionary Society of the Jesuits located in France. The income of this Society for 1851, has been received from the following places:

France,.....	\$397,460
North America,.....	15,654
South America,.....	5,861
Belgium,.....	41,105
Great Britain,.....	25,894
States of the Church,.....	14,803
Spain,.....	1,808
Greece,.....	3,397
Sandwich Islands,.....	280
Sardinia,.....	45,555
The Sicilies,.....	13,785
The Levant,.....	927
Lombardy, &c.,.....	11,307
Malta,.....	2,879
Modena,.....	3,667
Parma,.....	1,693
Netherlands,.....	16,883
Portugal,.....	5,963
Prussia,.....	35,947
Other German States,.....	3,254
Switzerland,.....	8,548
Tuscany,.....	8,903

The receipts, it is stated, are \$48,229 more than those of the year 1850.

The Society distributed in the year 1851, among its various missions, nearly \$600,000, and still has in its treasury, after paying all its expenses, a reserve of \$53,196.

The Missions in Europe received,.....	\$111,816
The Missions in Asia received,.....	203,035
The Missions in Africa received,.....	57,800
The Missions in America received,.....	149,736
The Missions in Oceanica received,.....	68,516

This Society, it seems, has a balance on hand at the end of the year, which is a fact and feature creditable to them and to their mode of doing business.

PROTESTANT INFIDELITY IN GERMANY.

We have again and again urged the utter absurdity of speaking of "*Protestantism*" as a synonym of orthodoxy. Continental Protestantism is one almost unmixed mass of infidelity. We copy the following from a correspondent of the *London Record*, writing from Geneva:

"In the 'city of Calvin,' in this city of Geneva, once so brilliantly adorned with the 'light of truth,' and whose faithfulness and strength had caused it to be sur-named 'Protestant Rome,' and 'the Throne of the Bible,' is now exhibiting alarming signs, or rather frightful evidences of its fall; the perfidious and lamentable

work of him whom the Lord Jesus calls 'a liar and a murderer from the beginning,' and who, when he speaketh or maketh a lie, speaketh of his own, or acts according to his own darkness. . . . But while the laborers slept, the enemy came and sowed tares in the beautiful field of the Bible. From the middle of the last century, unbelief, first furtively, and then more boldly, insinuated its 'various doctrines,' among the revelations of heaven; and through it, this same Lord Jesus, whom all the families of Geneva had acknowledged, and for the most part worshiped, as the Son of God, God manifest in the flesh, and the eternal and perfect Saviour of His Church, is become nothing more in the eyes of masters, parents, governors, and preachers of the word, but a superior and remarkable being, no doubt, yet, after all, no longer 'Emmanuel,' and especially, no longer, 'the Lord our Righteousness.'

"It is owing to this that in the school-book and analysis of one of the best scholars of the new college we read the following instruction, given to four or five hundred youths in that institution, from the lips of the Protestant chaplain officially appointed to it, and that this minister (as he is called) affixed his signature to it, certifying that it was a faithful and good report. It is as follows:—

"One can therefore understand that the account given of the creation of the world, as narrated by Moses, is only an allegory suited to the popular traditions or superstitions of that period. Thus, for example, it would be, one feels, quite absurd to admit that the serpent ever spoke, as well as that the eating of an apple, or such kind of fruit, brought the punishment of God to man, even to the suffering of death.

"It would not, therefore, be reasonable to take this narration literally. Again, it would be gross superstition to suppose that the being which the Bible calls the Devil, or Satan, is anything more than those evil thoughts which proceed from the heart, and are called sin."

An American—Prof. Alexander—now traveling in Germany, gives, on the authority of M. Gasparin, what he calls the practical results of German theology, as follows:—

"Public worship is disregarded. In Berlin, out of four hundred thousand souls, there are three hundred thousand who never attend any of the thirty-two churches. Dr. Tholuck declares, that a few months ago, at Halle, in the principal service of the cathedral, there were present fourteen persons; in another church, six; and in another, five! Next day he attended a sermon, of which he was the only auditor. The theatres are as full as the churches are empty."

OXFORD ARCHITECTURAL SOCIETY.

A meeting of the Oxford Architectural Society was held on Wednesday, May 26, the Rev. the Principal of Brasenose College, President, in the chair. William Hudson, Esq., Christ Church, and John Edwards, Esq., Trinity College, were elected members of the Society. Among the presents were a copy of the figure of an Archbishop, found in fresco in St. Alban's Abbey Church, presented by Mr. Nicholson, and Weale's Papers on Architecture, four volumes, presented by Mr. De Romestin, of St. John's College. Mr. Eld read a paper on the ancient Guilds of this country, tracing their origin in Saxon times, and the rules by which they were then governed. He afterwards gave an account of the same kind of charitable fraternities which became so very numerous in the reigns of Edward III. and Richard II., adding instances of their internal regulations in London, York, Leeds, Birmingham, Stratford-on-Avon, Warwick, Coventry, and other places, and concluded by contrasting them with the benefit societies of the present day. The President expressed the sincere pleasure which Mr. Eld's paper had given to himself and the Society, and expressed a strong wish that so useful a record should be made generally public. Mr. Hobhouse asked several questions of Mr. Eld with a practical view, as he trusted to see some benefit clubs remodeled, or constituted somewhat on the system of the old guilds. He wished to know when the last was supposed to have existed in England. Mr. Meyrick believed that such societies were at present in being in all but their name. He conceived them

to be, in essence, bodies bound together by a religious tie, and contributing together to some charitable work; and such bodies still existed. The President, having often had to interfere in the affairs of benefit clubs, as a magistrate, was convinced that the chief cause of the disputes and selfishness in them was that the religious bond was not strong enough. After some remarks from Mr. Street, Mr. Parker, and others on the subject, Mr. Plenderleath exhibited an ancient ring which had been found, and shortly afterwards the meeting broke up.

INCOMES OF THE ENGLISH BISHOPS.

The *London Morning Herald*, "in order that the case may be thoroughly understood," gives the following scheme of the English Bishoprics, as settled in 1837, with the respective incomes then assigned to them, and adds the annexed list of revenues actually received by them in 1850, as given under the signatures of the Bishops themselves, in the return just laid before Parliament:—

Assigned in 1837.		Received in 1850.	
Canterbury,.....	£15,000	Canterbury,.....	£15,000
York,.....	10,000	York, 1849,.....	19,217
		" 1850,.....	9,457
		(Paid to commissioners, £3,750.)	
London,.....	10,000	London,.....	19,895
Durham,.....	8,000	Durham,.....	38,619
		(Paid to commissioners, £11,200.)	
Winchester,.....	7,000	Winchester,.....	28,388
St. Asaph and Bangor,.....	5,200	St. Asaph,.....	6,355
		(Paid to commissioners, £1,300.)	
		Bangor,.....	6,163
Bath and Wells,.....	5,000	Bath and Wells,.....	6,971
Carlisle,.....	4,500	Carlisle,.....	4,324
Chester,.....	4,500	Chester,.....	2,725
Chichester,.....	4,200	Chichester,.....	5,319
		(Paid to commissioners, £650.)	
St. David's,.....	4,500	St. David's,.....	5,029
Ely,.....	5,500	Ely, 1849,.....	9,223
		" 1850,.....	4,223
		(Paid to commissioners, £3,000.)	
Exeter,.....	5,000	Exeter,.....	1,919
Gloucester and Bristol,.....	5,000	Gloucester and Bristol,.....	4,170
Hereford,.....	4,200	Hereford,.....	4,468
Lichfield,.....	4,500	Lichfield,.....	6,034
Lincoln,.....	5,000	Lincoln,.....	4,961
Llandaff,.....	4,200	Llandaff,.....	4,398
		Manchester,.....	4,200
Norwich,.....	4,500	Norwich,.....	7,271
Oxford,.....	5,000	Oxford,.....	6,402
Peterborough,.....	4,500	Peterborough,.....	4,456
Ripon,.....	4,500	Ripon,.....	4,770
Rochester,.....	5,000	Rochester,.....	4,607
Salisbury,.....	5,500	Salisbury,.....	6,128
Worcester,.....	5,000	Worcester, 1849,.....	12,813
		" 1850,.....	5,430
		(Paid to commissioners, £1,100.)	

EUROPEAN POLITICS.

The English papers publish what they call a Secret Treaty of the Northern Powers, Russia, Austria and Prussia, said to have been signed, ratified and exchanged on the 20th of May. The treaty recognizes the government of Louis

Napoleon Bonaparte as a power *de facto*, but refuses to sanction it as a *hereditary* power. That power it claims belongs to the Bourbons, and to *M. Count de Chambord*, and him alone.

IMPORTANT BAPTISM IN ENGLAND.

The Princess Gauramma, daughter of the ex-Rajah of Coorg, has been baptized into the Christian faith. This personage is one of the dethroned princesses of India. The East India Company have been paying, for a long time, to her an income of \$30,000 a year. This favorite daughter, one of eleven children, is described by her father as a "*pigeon among crows*." The Queen is going to take charge of her education, and at the ceremony of her baptism, her father addressed her in the following words:

"My dearest daughter,—Endeavor to gain every day more and more the grace, and to merit the love and kindness of her most gracious Majesty, the Queen; that thereby all Europe, India, and *the rest of the world*, may hear and be pleased with your good conduct and fame. May Heaven bless you, and keep you always under its divine protection and special care! This is my advice to you, my dearest daughter, and my most earnest prayer to the Almighty in your behalf!"

The princess is an interesting and intelligent child. Her complexion is but little darker than that of many Europeans, and her features are regular and pleasing. Her age is only eleven years, but she is far in advance of that period in intelligence. In addition to the Hauree and Hindostanee tongues, she is acquiring the English.

The Princess is named after one of the Pagan divinities. A younger sister, the Princess Gungahmah, was married, or rather betrothed, to the Nepaulese Prince, Jung Bahadoor, about a year ago, and is now educating at Nepaul.

By an agreement between the ex-Rajah on the one hand, and Board of Directors of the East India Company and the Board of Control on the other, the Princess Gauramma has been placed under her Majesty's protection, to be educated in the principles of the Church of England, in this country; and her Majesty, having fully considered the matter, has appointed Mrs. Drummond to take charge of the child.

TURKEY.

We find the following in the *Debats*: "According to the arrangements lately made on the subject of the Holy places at Jerusalem, the Ottoman Porte has decided on restoring to the French:

"1. The key of the outer door of the great Church of Bethlehem, and those of the side doors, so that the Christians will no longer be the prisoners of the Greek monks; they will be henceforth able to enter and go out freely. 2. Two gardens belonging and adjoining to the Church, and which the Greeks had taken possession of. 3. In the Church of the Holy Sepulchre at Jerusalem, the French will receive a portion of the lower part of the seven arches of the Holy Virgin. For more than a century the French have not had the use of the gallery built over them. 4. The Franks and Latins will be admitted to share in the tomb of the Holy Virgin, placed under the brook of Cedron, in the valley of Jehoshaphat. 5. Instead of exacting the restitution of the silver star, stolen by the Greeks, on the 1st of November, 1847, the French shall content themselves by replacing it by another, after the departure of the numerous pilgrims who will this year flock to the place at the solemnities of Easter. By a coincidence which only happens once every four years, these *fêtes* will be celebrated simultaneously by all religious sects in the East and West. The French may, besides, build a Church in the mixed and neighboring village to Bethlehem, called Belu-Jella. They may also repair and enlarge the small convent in which they are kept imprisoned for the three months which they pass at the Holy Sepulchre. The same Fathers may also repair their principal Church of the Convent, in which they reside at Jerusalem."